This do in remembrance of me St Luke 22 19

This do in remembrance of me St Luke 22 19

THE
Divine Banquet,

OR,

S[illegible]ENTAL
[illegible]tions:

Com[illegible]ing and Evening [illegible]nd *Hymns* for [illegible] in order to [illegible]on for the wo[illegible]

[illegible]ons:

Together [illegible]ions to all those Scruples and Objections usually alledged for the omission of this important Duty.

To which is added,

The Devout Christians Daily Sacrifice, or, Morning and Evening Prayers for every day upon ordinary Occasions: With Graces.

I will wash my hands in Innocency, so will I compass thine Altar, O Lord, Psalm 26. 6.

Imprimatur. Isham, *R. P. D.* Henric. *Episc.* Lond. *à Sacris.*

LONDON, Printed for *Nath. Crouch*, at the Bell in the *Poultry*, near *Cheapside*. 1696.

[redacted]

The PREFACE.

SInce it is the Express Command of Our Blessed Lord, that we should Receive the Communion of his Body and Blood, he having enjoined us to do it in Remembrance of him, we cannot be too often nor too earnestly pressed to the performance of this our Great Duty, [illegible] the general neglect and remissness of people, [illegible] that they either contemn or slight this [illegible] ordinance of Heaven, they had need to have Line upon Line and Precept upon Precept to oblige them to it.

This hath been a Chief Motive to me to publish this small Tract, in order to the more Solemn Preparation of our Souls for the partaking of this Celestial Banquet, which is composed in a plain and familiar method, to make it more Universally Serviceable to all sorts of persons Among whom there may be some well-meaning men, who are hindred from their Attendance on this Holy Institution, by divers Objections and Scruples, inculcated by Education or Company, which it may be very necessary to endeavour briefly to remove before we proceed further.

Some doubt the Lawfulness of the Gesture, because it must be received Kneeling; since our

Saviour never commanded it, neither does it seem suitable to the nature of a Feast, having been likewise abused to ill purposes, and seems to impose upon our Christian Liberty; But let us consider that if we use the same posture he and his Disciples did, it must be [illegible] and if we may alter it from [illegible] to sitting or to kneeling too, especially since we have the Authority and Command of our Superiors so to do? neither doth our Saviour's Example, without his Precept, oblige us to the same Posture. Again, though [illegible] it is not a Common but Sp[illegible], and therefore the greatest Reverence and Humility becomes us in our Carriage and Behaviour, and not the same Gesture as at our common Tables. It was allowed in the Primitive and Pure Ages of the Church, and if abused since, that ought not to take away the use of it, especially since the Church expressly declares, that the reason of our kneeling is to signifie our humble and grateful acknowledgment of the benefits given by Christ to all worthy Receivers, but not any way intended as an Adoration of the Sacramental Bread or Wine, which were Idolatry to be abhorred of all Faithful Christians, with more to this effect.

Others reckon it an Abridgement of their Christian Liberty, to be confined to one Gesture more than another, since our Saviour hath left it

it free: But suppose it is not necessary to be obliged to a particular Posture, yet does not this make Kneeling unlawful, and if it be as lawful as Standing, you cannot imagine sure that the commanding it makes it unlawful, as depriving you of your Christian Liberty; but since Christ hath left it free, certainly the commands of Superiors may engage my complyance without any injury to my Conscience. And for that Christian Liberty which the Apostle bids them stand fast in, it is intended only to perswade those to whom he writes to free themselves from the Bondage of Jewish Ceremonies, which Christ had vouchsafed to remove, but were yet very vainly contended for by some Judaizing Christians to the prejudice of the Gospel, but this does not concern us, whose Christian Obedience in such matters is no infringement of our Christian Liberty, which is much more abridged by those who through weakness or conceit, confine themselves only to this or that particular Gesture, neither commanded by God nor their Superiors.

Others scruple to Communicate with Persons of ill Lives, and count themselves defiled to hold Communion with them. Let these consider that by the Rules of the Church, none either grossly ignorant, or of scandalous Lives are to be admitted, and the Minister is to warn all notorious vicious Livers, by no means to presume to come, till by their Repentance and Amendment of Life

they have given satisfaction to the Congregation: And they are likewise to be Presented and Proceeded against if persisting therein; and though this may be neglected yet if for this reason any withdraw from this Church, they will scarce find another in the Christian World, with which more comfortably to hold Communion, upon account of the Holiness of their Members; for after the greatest care and strictness, Tares will grow up with the Wheat; and in this Great House there will be Vessels of dishonour as well as honour. But how can the unworthiness of others affect me if I am duly prepared, no more than it will hinder my relishing or digesting my Bodily Food, because one of a weak stomach and bad digestion sits by me? Neither can it defile or prejudice me more to receive the Holy Communion with those who are unfit, than to join with them in Prayers, Hearing, or any other Religious Duty; for certainly I may join with Men in performing necessary Duties, and not partake of their sins. Neither do we know but that this great sinner is sincerely penitent, and firmly resolved from this time forward to forsake his sins, and amend his Life: Have a care therefore that while you seem afraid of the Company of such Sinners, you do not commit a greater sin by breaking the Peace of the Church, dividing the Members, and dissolving those set over you to admonish and guide you.

And

And whereas some object against the Form of Administration of the Sacrament, let them remember there are multitudes of Forms recorded especially in the Old Testament, the whole book of Psalms being so; besides many others used frequently by Holy Men of old in the service of God; and our Saviour taught one to his Disciples, not only as a Platform, but to be used by them as a Prayer: Neither is there at this day scarce any Church in Christendom, *but hath some Forms in their Publick Worship, especially in Baptism and the Lords Supper, at least there are none who condemn the use of them. The Judgment and Practice of those Holy Men, Martyrs & Confessors who compiled our Liturgy is sufficiently known, and it may seem strange that those who profess so much to honour their memory should have no greater esteem for their Labours and example. The Old Non-Conformists not only thought those Prayers Lawful, but some strongly pleaded for them, and condemned those who separated from them. If it be asked, where are we commanded to Pray by Form? It may be answered, where are we commanded to Pray without a Form, so that hereby we should use no Prayer at all. As to Praying by the Spirit, while we pray for things agreeable to the Will of God revealed in his Word, with Humility, Fervency and Faith in the promises, and in the Exercises of such Graces,*

we do then sincerely pray by the Spirit, though in the use of a Form, and he who prays without those Graces, does not pray by the Spirit, though he be never so ready at praying without Book. Yea, those who dislike these Forms, frequently use the same expressions, and are so far guilty of a Form: Nay when they sing David *Psalms* can they any other, many of them being likewise Prayers, if they alledge they are of Divine Authority; yet certainly, as they are Composed in Metre there is a great deal of Humane Invention, and that none of the best in our common Translations; yet further, there are very few but they, or their Friends, do sometimes [illegible] some parts of the Common Prayer, as at Funerals and Marriages, and why then not in [illegible]

[illegible] those that are not pleased with the Surplice, let them consider what fault it can be in Ministers to use Garments peculiar to their Office, as well as other Professions of men, whilst they generally filled Ornaments, without a word [illegible] more than in common Garments. If they may wear a distinct habit, why not a Surplice, since it is introduced by Authority, and why not a White as well as a Black Garment; what though it hath been abused by others, we may as well leave wearing Woollen, because that had been so too. But suppose the Ministers fault in wearing a Surplice, for

which yet the pretence is very slender, what doth this concern the people who wear it not? As to giving offence to others, which some may alledge; if it could be proved, we should hereby draw them into, or confirm them in any sin, or discourage them from any duty, it would have some weight in it, but since it is otherwise, they ought first to look at the peace of their own mind, and if they believe it their duty to receive the Sacrament, they ought not to neglect it in complyance with the weakness and frailties of their fellow Creatures, and thereby likewise disobey and displease their Magistrates and Ministers.

To conclude, since there is no more command for praying without a Form than with a Form, and it may be not so much, nor for sitting at the Communion than kneeling, with many other Instances of this nature; why ought not this to oblige and perswade us to rest satisfied in our Communion with that Church, where the Word and Sacraments are so purely Administred, that without submitting to any sinful condition, we may partake of them, which priviledge, by the singular favour of God, we may enjoy in this our Church, if in any other in the World: And let us not be so weak, to imagine that God is so much pleased with this or that way, or mode of Worship, as he is with Humility and Charity, and with a quiet and peaceable submission to the Lawful Commands of our Superiors, in which

the purity and power of Religion consists, much more than in any such External Circumstances, since true Zeal for God is like the Wisdom that is from above, pure and peaceable, gentle and easie to be intreated, full of mercy and good Fruits, inclining us to love the good, and delight in them, to pity the bad, and do all we can to amend them: Let us all therefore as Members of the same Church, who profess the same Holy Christian Religion, lay aside all Animosities and prejudices, and humbly and affectionately join together in the same publick Worship and Service, and with one mind and one mouth Glorifie God our Father.

There are others, and those not a few, who say, they do not find themselves fit to receive this Holy Sacrament, and therefore dare not come lest they should receive more hurt than good thereby: Of these some may happen to be sincere and humble souls, whose minds are dark through ignorance of themselves, or the prevalency of temptation, so as to condemn themselves without Reason, and think their condition worse than it is; Let such consider that though they may judge themselves not so qualified as Communicants ought to be, yet upon a true Inquiry the contrary may appear. Are you not willing from your very souls that Christ should be your Saviour, and use his own method with you to bring you to God in Glory, and is not the fear of not

joining

attaining thereto the chiefest trouble of your Spirits? Is there any duty from which you would be dispensed, or any Command of the blessed Jesus which you would have abolished? If you say you have not Faith, what do you mean by it, do you not really believe that the witness which the Scripture gives of Christ is true, and that Jesus Christ is the true Messiah, by whom the fallen World is to be recovered out of its ruins, and are you not resolved, that he, and none but he shall be your Saviour, and are willing that he should deliver you from the dominion and condemnation of sin? If this be your state, and you use the means he hath afforded for this end, be then assured you are a true Christian, and shall be owned and crowned by the Lord that bought you; come therefore with chearfulness to the thankful remembrance of that Eternal Redemption obtained for you by that blood which confirmed the Everlasting Covenant between God and his People.

Let not the sense of your weakness and temptations detain you from, but rather send you with more speed to this Ordinance, since it may happen to be the means which God will bless for removal of them. And besides, notwithstanding the faults you find in your selves, yet you pray and hear Gods word still, & if so, why will you not be brought to this work also, for assure your selves if your prayers and hearing be acceptable to God, your receiving will be likewise so: Lastly, let serious Christians consider, that if they are sensible of the greatness of that mercy manifested

in the redemption of the world by the Lord Jesus, they ought to be tender of their Masters Honour, and sensible of their own Duty, and to shew it by obeying his Commands, and preserve the esteem due to his Sacred Appointments, by their reverend and constant attendingon them. There are others, who are the last & worst sort of Non-Communicant, these confess themselves unfit for the Sacrament, & will by no means be drawn to it, but say they hope to be fit hereafter, and yet one month & year after another shew no signs of preparation thereto: These plainly declare they are resolved not to part with their sins, but taste a little more of the pleasures and vanities of this World, and then intend to be as devout and constant at Sacraments as may be: Let these remember they have to do with a jealous God, who searches the heart, and cannot be deceived, and you cannot offer him a greater affront than to resolve to continue in your Rebellion against his Sovereign Majesty one Month or Week longer. If you object you are not in perfect Charity with your Neighbours, whose fault is it? If you say it is theirs, and that you have no malice against them, you cannot be so weak sure, to think another Mans sin shall be laid to your charge, doth your Neighbours malice make you any more unfit for the Sacrament than his Drunkenness and Covetousness? Enter therefore with all speed into such a serious consideration of your own Estate both by nature & practice, as may be most effectual to bring you to a speedy and sound Repentance, and stedfastly resolve by the Grace of God never more to give willing Entertainment to any sin, but to be intirely devoted to God by Jesus Christ, to love, please and serve him all your days, & then imagine you heard Christ saying, All that will hearken to me, and become such as I would have them, both in their Hearts and Lives, let them come and take the Sacrament in witness of their resolution to cleave to me; And let the answer of your Soul be, Lord I am willing to hearken to thee, to take thee for my Redeemer and Lord, it is my unfeigned desire to be holy as thou wouldst have me, and it is my resolution from this time forward, by the help of thy Spirit, to yield a sincere obedience to all thy Commands, and not allow my self in any known sin, whilst Life shall last, and in witness hereof I take this Sacrament which thou hast called me to.

PREMONITION.

THese Sacramental Preparations consisting of *Prayers*, *Contemplations* and *Hymns*, and suited to the particular occasions, are divided into several parts, that those whose Avocations or necessary Imployments will not allow them time for the *larger*, may make use of the *shorter* Devotions.

Sacra-

Sacramental Devotions for every day in the Week, in Order to a more Solemn Preparation for the Worthy Receiving of the Holy Communion.

Introduction.

WHen we ſeriouſly contemplate upon this Solemn Inſtitution, and what inеſtimable Benefits we receive thereby, becauſe after an ineffable manner we receive him who is Light and Life, the Fountain of Grace, the Sanctifier of our ſecular Comforts, and the Anchor of Holineſs: What can more affect our minds than to reflect upon the inexpreſſible Troubles, Sorrows, Pains, and ſufferings of our Bleſſed Lord, only for the ſake of miſerable undone Sinners; that he who knew no ſin, ſhould become a ſacrifice for us to reconcile us to God, as the Divine Poet ſays,

O wond'rous Love! O Love beyond degree!
Th' Offended dies to ſet th' Offender free.

It ſhall therefore be the deſign of this ſmall Tract to repreſent the ſeveral ſteps and degrees of the ſorrows of our Dear Redeemer, till he gave up the Ghoſt. As,

I. His Agony in the Garden.

II. His being betrayed by Judas.

III. His being falſly Accuſed, Smitten, Buffeted and Spit upon, before Caiaphas the High Prieſt.

IV. His Condemnation, Scourging,

Crowning with Thorns, and being delivered to be Crucified by Pontius Pilate.

V. His bearing the Cross to his Crucifixion,

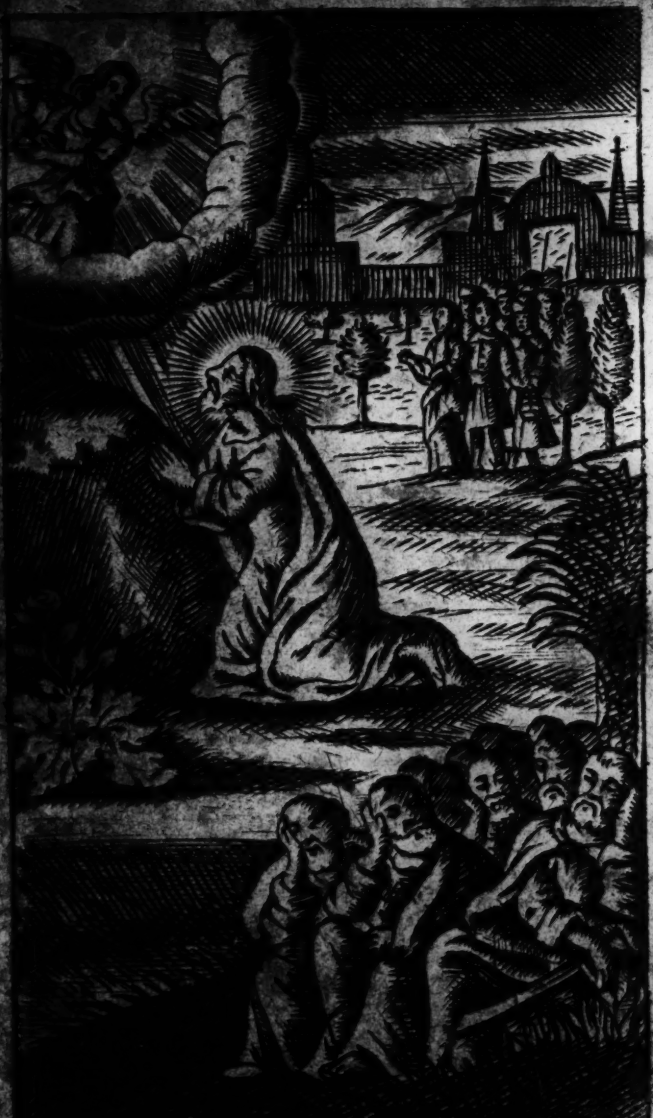
VI. His Crucifying and bitter Passion.

VII. Lastly, Our Saviours Institution of the Blessed Sacrament.

All which, being seriously contemplated and fixed on our minds, we have every one cause to say, Lord, What am I that the Holy and immaculate Lamb of God was pleased to suffer shame and sorrow, to be brought before Tribunals, to be accused maliciously, betrayed treacherously, condemned unjustly, scourged most rudely, and at last suffer such bitter and sad Tortures at his passion for my sake, whose sins are innumerable, and infirmities many. Dearest Jesus pity me, for I am accused by my own Conscience, and am found guilty, let the Robes of thy Righteousness clothe me, thy bondage set me free, and thy stripes heal me; that thou being my Advocate, my Physician, my Patron, and my Lord, I may be adopted into the union of thy Merits, and partake of the efficacy of thy Sufferings, and be crowned as thou art; having my sins changed to Vertue, and my Thorns to Rays of Glory, under thee our Head, in the participations of Eternity, O Holy and immaculate Lamb of God, *Amen.*

Such thoughts as these may be very proper to the better preparing our Souls for that blessed Feast, that our Great Master invites us to partake of at his Table, which I shall therefore divide into *Prayers*, *Contemplations*, and *Hymns* for every day in the week, that so our hearts may be made ready to receive so Rich a Guest, and so excellent a Blessing.

Sacra-



1. Iesus in an Agony in y Garden

Sacramental Preparations FOR Monday.

I. Our Saviours Agony in the Garden.

The History:

Then cometh Jesus into a place called Gethsemane, where was a Garden, into which he entered with his Disciples. And Judas which betrayed him knew the place; for Jesus oftimes resorted thither with his Disciples. And when he was at the place, he said unto them; Sit you here while I go and pray. Pray that you enter not into temptation. And he took with him Peter, and the two sons of Zebedie, James and John, and began to be sorrowful, and very heavy, and to be sore amazed. Then he saith unto them, My soul is exceeding sorrowful even unto death, stay ye here, and watch with me, and he went a little from them about a stones cast, and kneeling down, and fell on his face to the ground, and prayed, That if it were possible the hour might pass from him; saying, O my Father,

...mental Preparations,

... this Cup pass from me. Abba Father, all things are possible unto thee, take away this Cup from me, yet not as I will, but as thou wilt. And he cometh unto his Disciples and findeth them asleep. And he saith unto Peter, Simon, sleepest thou? What, could not you watch with me one hour? Watch and pray that ye enter not into temptation, the Spirit truly is ready, but the Flesh is weak. And again the second time he went away and prayed, and spake the same words, O my Father, if this Cup may not pass away from me except I drink it, thy Will be done; and when he returned, he came and found them asleep again for their eyes were heavy. And he left them and went away again, and prayed the third time, saying the same words. And there appeared an Angel unto him, from Heaven strengthening him. And being in an Agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from Prayer, he cometh to his Disciples the third time and found them sleeping for sorrow, and said unto them, Why sleep ye? It is enough, rise and pray lest ye enter into temptation. Behold the hour is come, behold the Son of man is betrayed into the hands of sinners. St. Mat. 26. St. Mark 14. St. Luke 22. St. John 18.

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A Prayer for Monday Morning.

HOly and Blessed Lord, thou art my hope and my confidence, in thee I trust, on thee do I rely and rest, even when I behold my sins as red as Scarlet, though my Transgressions be as Crimson, yet I do repent and believe, and will hope that for thy sake, who in the Garden didst sweat drops of Blood when thou wast in thine Agony, I shall receive Pardon and Salvation. Oh let some penitential Tears from a broken heart flow from mine Eyes. O let not my Soul be so insensible and hard, as not to weep when I see thee bleeding for my sins! shall I be more sparing of my Tears, than thou wast of thy precious blood? O Holy Jesus, my heart doth yield, it doth relent; blessed be thy Name that thou wast so willing to drink that bitter Cup, the thoughts whereof did cause thee on thy Knees to pray unto thy Father, that *if it were possible it might pass from thee*, but yet in Obedience to his Will, and Love to the Souls of Lost Man, thou didst submit to drink it off, to thee it was a Cup of Wrath, to us a Cup of Love; thy Cup of Passion proves to us a Cup of Salva-

Salvation; bitter it was to thee, but the fruits thereof are sweet and pleasant to us. Sweet Saviour, my soul doth bless thee, and all that is within me shall praise thee for thy love and mercy to me. O Holy Jesus, make me by thy Example to conform to the will of that Eternal God who is our Father, Merciful and Gracious, that I may know no desires but his Commands; and that in all Afflictions I may fly to him for mercy, pardon and support, and may wait for deliverance in such time, and manner, as the Father in his infinite Wisdom and Compassion shall think necessary. Blessed Jesus, give me the gift and spirit of Prayer, and by thy gracious Intercession supply my ignorances and imperfections, giving me such returns of Favour as may support my needs, and serve the ends of Religion and the Spirit, which thy Wisdom chuses, and thy Passion hath purchased, and thy Grace loves to bestow upon all thy Saints and Servants, and all I ask of thee in the Blessed Name and Words of our Dear Saviour and Redeemer, further praying, *Our Father*, &c.

Sacramental Contemplations upon our Saviour's Agony in the Garden.

I.

COnsider, O my soul, when thou approachest and art ingaged in that Holy Ordinance which thy Blessed Redeemer did institute and appoint, that it was that very Night wherein he was betrayed into the hands of those Miscreants who thirsted for, & were restless till they had his blood. And though his Thoughts and heart were full of what he was to suffer for the remission of thy sins, and to purchase thy Salvation when thou shalt leave this world, yet he was mindful of thy consolation, and the strengthning and increase of thy Graces during thy continuance in this world; and before he went into the Garden where he knew he should be apprehended, he ordained this Sacrament as a memorial of his affection to thee, of his Passion for thee, and as a pledge and token of his Love to thee, which as often as thou seest, and art made partaker of thou oughtest to remember him who died, is risen again, and gone into the highest Heavens to procure Everlasting Happiness for thee.

II.

WHen the Blessed Jesus had instituted this Holy Remembrance of himself,

himself, & concluded with an Hymn, he left the City of Jerusalem, and passed over the Brook Cedron (the way that David went) unto the Mount of Olives, full of heaviness & sorrow as David did, but from another Principle: for he went thither out of fear, but thy Saviour out of love; and to another end, for David came to this place to save himself, and prevent his further Sufferings, but thy Lord betook himself unto that Mount, there to begin his last and greatest Sufferings, and with a less and weaker Company, for David was attended with many Men of War compleatly Armed, but thy Gracious Redeemer only with Eleven men, and those such as he knew, and foretold them as he went, would that very night forsake and leave him in his deepest Troubles.

III.

REmember, O my soul, that the Common Parents of Mankind committed the first sin in the Garden, & thereby deserved the Wrath of God, the Curse of the Law, and Death and Hell. There did they lose the Image of God with his Love and Favour, becoming Bondslaves to Satan, who were created Servants to the Living God. There they stood trembling and amazed at the Reproving and Condemning Voice of God; and thou, my Soul wast involved in the guilt and misery there committed. There the Enmity began between the Woman and the Serpent; and there the promise of a Saviour was first propounded. And to the Garden thy Holy Redeemer went, that he might remove from thee and all true Christians deserved Punishment, and procure for thee and them the forfeited Blessings, the Favour and Love of God, Peace with him, and the enjoyment of him both here & hereafter.

IV.

BUT alas! my Lord and Saviour, no sooner camest thou thither, but heaviness filled thy Heart, the curse of the Law that thou wast to bear, the Wrath

Wrath of God which thou didst feel, and the burden of the sins of Mankind which were layed upon thee were very heavy, & under all these thine heart was heavy. But wo is me, my Saviour, I have sinned with a light and merry heart, not considering what I was doing, I sported with Iniquity, and like a Fool made a mock of sin, and though I were even loaded therewith, yet did I neither grieve nor groan, nor complain, but continued under all my guilt as if it were a light matter. But now, O Lord, it is my Burden, and a heavy weight upon my Soul; and when I come to receive thy Blessed Body and Blood, my Transgressions and thy sufferings revolve in my Mind, my heart laments, and I am troubled that my sins have occasioned my trouble. Now in my Distress whither shall I go for ease, help, & succour, but unto thee my Jesus, who hast born the heavy punishment of my sin? Will not the Lord be angry with me, if now I have a joyful Heart? O Lord, I desire to rejoice, not because I have sinned, but that the heavines of thy heart hath eased and relieved mine. Thou inviteſt the weary and heavy-laden, to come to thee, and thou promiseſt they shall find ease and rest to their souls. Blessed Saviour, my soul is heavy laden, and I am come to thee, and what strange remedy is this that the heavines of thy Heart should be the cause of the Joyfulness, Comfort and Gladness of mine? Put to it is Holy Saviour. Blessed be thy name for ever. *Amen.*

HYMNS.

I.

LOrd thy deserved wrath assuage,
Nor punish in thy burning Ire;
Let Mercy mitigate thy Rage
Before my Fainting Life Expire.

Let thy Mercies comfort me
And [illegible] Servant save. Who

Who can in Death remember thee?
Or praise thee in the silent Grave?

All you of wicked life despair,
The Lord my God hath heard my Cry,
He will re-cure my wounded Heart,
And turn my Tears to Tides of Joy.

II.

OUT of the Horrour of the Deep,
Where fear and sorrow never sleep,
To thee my cries
In sighs arise,
Lord, from Despair thy servant keep:
O lend a gracious Ear,
And my Petitions hear.

For if thou should our sins observe,
And punish us as we deserve,
Not one of all,
But then must fall,
Since all from their Obedience swerve.
Yet art thou not severe,
That we thy Name might Fear.

Tho' mercies our misdeeds transcend,
My hopes upon my Truth depend,
Disconsolate,
On thee I wait,
As weary Centinels attend
The cheerful morns uprise,
With long-expecting Eyes.

O you that are of Jacobs Race,
In him your Hopes and Comforts place,
His Praises sing,
The Living Spring
Of Mercy and abundant Grace;
For he will Israel,
Redeem from sin and Hell.

A Prayer for Monday *Evening.*

ETernally blessed and infinitely Glorious Lord God! Thou art greatly to be feared in the Assembly of thy Saints, and to be had in Reverence of all that draw nigh unto thee. Look down from Heaven the Habitation of thy Holiness and Glory in much Mercy, Pity and tender Compassion, upon me a vile, sinful, despicable Creature, prostrate at thy Footstool, unworthy to look up unto thy Throne, or to receive any thing at thy Hands but thy wrath and severe displeasure; I am less than the least of all thy mercies, & liable to the severest of thy Judgments, by reason of the pollution & sinfulness of my Nature, Heart and Life, I have broken all thy Holy Commandments by many and great Transgressions, & have made and judged my self unworthy of Everlasting Life; so that nothing might remain unto me but a fearful looking for of Judgment and Fiery Indignation to devour

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me. But thou delighteſt in Mercy, and not in the Death of a Sinner; and art not willing any ſhould periſh, but that all ſhould come to Repentance. O take not Counſel of thy juſt indignation, but of thy native Goodneſs, thy ſatisfied juſtice; O ſpare me, for thy Son, who ſpareſt not thy Son for me. Let me by Faith behold my Saviour when he was ſore amazed in the Garden, and ſweating great Drops of Blood falling to the ground, and let me repoſe my Truſt and Confidence in him, give me ſuch a lively ſtedfaſt Faith in Chriſt for Forgiveneſs, that thou mayeſt ſeal it up to my Soul. Let me Love him and all his Members with a pure Heart fervently at thy Holy Communion, and ever after without diſſimulation. So enlarge my Soul with ſpiritual affections and Deſires, that it may even Long for that Ordinance, and unto thy Teſtimonies at all times, and remove far from me whatever may hinder the bleſſing and Efficacy of that Soul-refreſhing Banquet, and let me feel the comfortable Breathings of thy Holy Spirit when I am partaking thereof. Sanctifie it to me, and me, to Receive it acceptably through Jeſus Chriſt our Sacrifice and Redemption, who hath taught us when we pray to ſay, *Our Father*, &c.

Iesus betrayed by Iudas.

Sacramental Preparations FOR Tuesday.

II. Our Saviour Betrayed by Judas.

The History.

AND Jesus *said, Arise let us be going, behold he is at hand that doth betray me. And immediately while he yet spake, behold he that was called* Judas, *one of the twelve, having received a band of men from the Chief Priests and Pharises, with Lanthorns, Swords and Staves cometh thither, and he that betrayed him had given them a token, saying, whomsoever I shall kiss that same is he; Take him and lead him away safely, and he went before them. Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him,* Jesus *of* Nazareth; Jesus *saith unto them, I am he: And* Judas *also which betrayed him stood with them; as soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said,* Jesus of Nazareth; Jesus *answered, I have told you that*

I am he: If therefore you seek me let these go their way, that the saying might be fulfilled which he spake; Of them which thou gavest me have I lost none; And Judas *drew near to* Jesus *to kiss him; and saith, Hail Master, and kissed him, and* Jesus *said unto him, Friend, wherefore art thou come? betrayest thou the Son of Man with a Kiss? Then came they and laid their hands on* Jesus, *and took him. When they which were about him saw what would follow, they said unto him, Lord, shall we smite with a sword, and* Simon Peter *having a sword drew it, and smote a Servant of the High-Priest, and cut off his Ear, whose name was* Malchus. *Then said* Jesus *unto* Peter, *put up again thy sword into his place; for all that take the sword shall perish with the sword. Thinkest thou that I cannot now pray unto my Father, and he shall presently give me more than twelve Legions of Angels? The Cup which my Father hath given me, shall I not drink it? But how then shall the Scripture be fulfilled that thus it must be? And he touched his Ear, and healed him. In that same hour* Jesus *answered and said unto the Chief Priests and Captains of the Temple, the Elders and the multitudes which were come to him, Are ye come out as against a Theif, with swords and staves for to take me? I was daily with you and sat with you Teaching in the Temple, and*

ye stretched forth no hands against me, and ye took me not; but this is your hour and the power of darkness. But all this was done that the Scriptures of the Prophets might be fulfilled. Then all his Disciples forsook him and fled. Then the Band and the Captain and the Officers took Jesus *and bound him.* St. Matth. 26. St. Mark 14. St. Luke 22. St. John 18.

A Prayer for Tuesday *Morning.*

BLessed Lord, my Gracious Saviour and Redeemer, Jesus, King of Kings and Lord of Lords, thou art fairer than the Children of Men, upon thee the Angels look, and behold, and wonder: What am I, O Lord, that thou who fillest Heaven and Earth should descend, and desire to dwell with me who am nothing but folly and infirmity, misery and sin, shame and death. I confess O God, when I consider thy greatness, and my being nothing, thy purity and my uncleanness, thy Glory and my shame, I see it to be infinitely unreasonable and presumptuous, that I should approach to thy Sacred presence, and desire to partake of thy Sacrament, and to enter into thy Grace, and to hope for a part of thy Glory, but when I consider thy Mercy, and thy Wisdom, thy Bounty,

and thy goodneſs, thy readineſs to forgive, and thy deſires to impart thy ſelf to thy Servants, then am I lifted up with hope, then I come with boldneſs to the Throne of Grace; Even ſo, O Lord, becauſe thou haſt commanded it, and becauſe thou loveſt it ſhould be ſo; O therefore Bleſſed Saviour, who didſt for our ſakes take upon thee our Paſſions, Weakneſſes and ſufferings, who wert hungry after the temptation of the Devil, weary and thirſty in thy diſcourſe with the Woman of *Samaria*, who didſt weep over *Lazarus*, wert afflicted in the Garden, and betrayed by *Judas*, be pleaſed to receive an afflicted, polluted Soul into thy care and conduct. O let me imitate the conſtant Reſolution of my Bleſſed Saviour, that nothing may deter me from his duty and ſervice, who when his Enemies came againſt him with Swords and Staves, went forth to meet them, and though by caſting them to the ground by a word of his Mouth, he demonſtrated how eaſily he could have eſcaped their hands, yet ſuffered the Traytor *Judas* to kiſs him, the Souldiers to ſeize upon him, and bind him, and forbid his Diſciples to make reſiſtance, being reſolved to go even unto Death to bring Life and Salvation to loſt Mankind: Therefore Bleſſed Saviour

when I shall take thy *Body* and Blood, and thereby renew my Covenant to walk with thee; let me by thy grace and help, resolve to live to thee all my days, that as thou art my Saviour, thou mayst also be my Lord; and since thou hast loosed the bonds of sin and Satan wherewith I was held, by being bound for me; Let mine iniquities never more have dominion over me, but let me resign my self, my heart, my love, and all to thee my All-sufficient Redeemer, of whom I humbly desire that I may be preserved this day and for ever in thy fear and favour, and therefore conclude my imperfect Petitions in his most Holy *Name* and Words, saying, *Our Father*, &c.

A shorter Prayer for Tuesday *Morning.*

MOst mighty God and merciful Father, who according to the multitude of thy mercies dost put away the sins of those that truly repent, and Remember them no more: Open, O Lord, I beseech thee, the Eyes of thy Mercy upon me thy most unworthy Servant who earnestly and heartily desires pardon and forgiveness of all my sins, offences and transgressions, the number of which exceed the ordinary expectation of mercy; I have abused thy benefits

and *B*leſſings: I have not dreaded thy puniſhments and Judgments, but have neglected the means of my own Salvation; if thou ſhouldſt therefore be extream to mark what is amiſs, and take vengeance of my ſins, I were as duſt before the Face of the Wind, and in Juſtice might be ſwept away to the place of Everlaſting Torment. *B*ut O Lord, with thee there is Mercy that thou mighteſt be feared: Thou art a God of all Comfort and Conſolation, a Merciful, Loving and Gracious Father, ready and willing to forgive all penitent ſinners who are truly ſorrowful for their ſins; In the name therefore of Jeſus Chriſt my bleſſed Redeemer, I humbly proſtrate my ſelf before the Throne of thy Mercy-ſeat, beſeeching thee to forgive and forget all my Tranſgreſſions; and when I am about to approach thy Holy Altar, for the eaſing and refreſhing of my Soul, wearied with the burden of my iniquities; waſh me from all my pollutions and renew a right ſpirit within me, and graciouſly direct me, that with a Reverend and awful fear of thy Majeſty, all the faculties of my Soul and *B*ody may be intent, rightly to apprehend, and joyfully to receive this Eternal Food, and *B*read of Life, this Heavenly and wonderful Myſtery, and that by thy

Grace

Grace I may obtain the vertue, fruits and benefits of the Sufferings of my Saviour, and by the same the remission of all my sins, and Everlasting Salvation, through Jesus Christ our Lord, with whose most blessed Prayer I conclude my weak desires. *Our Father*, &c.

Sacramental Contemplations on our Blessed Saviours being betrayed by Judas.

I.

Arise, and let us be going. Blessed Saviour whither wouldst thou go? wouldst thou fly from them that came in multitudes against thee? If thou hadst fled from thy sufferings we had all been overtaken by the wrath of God, and with Everlasting sufferings. *Arise, let us go hence.* Holy Jesus, whither wast thou hasting? Whither, but to meet thy bloody Enemies, who came full of Rage against thee? We find, dear Lord, that all thou didst endure in the Garden, did not at all alter thy intention of suffering in our stead, that though thou hadst been in a bloody Agony, yet thou art resolved to go unto the Death to bring us to Life, and wast indeed willing to give thy self, thy body, soul and blood a Ransom for undone and lost sinners, for when

the Traytor *Judas* was at hand, thou wast in haste to be going out to meet him, and that curſed crew who came along with him.

II.

WHen I conſider the deceit of the heart of Man, when I remember how *Judas* did betray thee, and all thy Diſciples forſake and leave thee, Lord; what am I that I ſhould promiſe and reſolve to continue with thee? *By* their Example I have learned to put no confidence in my ſelf; but though I now ſtand firm in thy Truth, yet have cauſe to fear and tremble, leſt I fall. Reſting therefore on thy Grace, truſting to thy Promiſes, hoping for thy ſpirit to enable me, I reſolve to take thee for my Saviour, and to acknowledge thee for my *Lord* and King. And ſince thou haſt loved me, and given thy ſelf for me, I humbly implore, that I may have a heart to love thee, and to live to thee in a conſtant and ſincere Obedience. So help me, O my *Bleſſed* Saviour and Redeemer.

III.

WHO can conceive what inſulting words, what abuſive Actions were ſaid and done toward our Dear *Lord* and Maſter

Master as they went along, compassing him about like *Bees*, that night from the Garden to the City? Some being malicious Pharisees, others flagitious Souldiers, with a mixt multitude of the baser sort of people, all full of wrath and rage against the Innocent Son of God, who was like a Lamb amongst an Herd of devouring wolves, where every one doubtless without controul uttered and acted what their envious minds suggested. Methinks I see *Judas* rejoycing among them, that they had now secured him, in hopes of his promised reward when he came into the City, for being their treacherous Guide, and Captain. Methinks I see the Souldiers Triumphing in their Victory, reproaching their Prisoner, and hastning him forward, that they might receive their pay as soon as they had done their work. Others of his unreasonable enemies (we may suppose) puffing and beat their innocent Prisoner, others mock and scoff, upbraiding him, that though he cast them to the ground, yet they arose again, and prevailed against him, and now say they, We will carry him before the Council and the Judge, and afterwards to the place of Execution. Thus as the Philistins insulted over *Sampson* after they had surprized him, whom they bound, and

made themselves sport withal; so these wicked and ingrateful Jews made pastime in affronting the blessed Son of the Glorious God, as they brought him from the Garden to the City.

IV.

AS Treacherous *Joab* dealt with innocent *Amasa*, when he said unto him, Art thou in health my Brother? Taking him by the Beard with the right-hand to kiss him, and at the same time smote him with the Sword in his left-hand under the fifth Rib, and killed him; so *Judas* dealt with thee our dear Redeemer, who out of love and tenderness camest from Heaven to make Peace betwixt God and Man: How wicked was the Hypocrisie of that Traytor, who cryed out, Rabbi, or Master; as if he should say, the Souldiers and Chief Priests are come with Swords and Staves and a great multitude, but thou art able to save thy self, thou art mighty to help thy self; and to counterfeit the greater affection to our Saviour, St. *Mark* observes he used the same word twice, Rabbi, Rabbi? As *Davids* Passion for *Absolom* was so extream that it caused him to double his affectionate expressions, and cry out, O Absolom my Son, my

my Son! So this Treacherous Man comes to our Lord, and seems exceedingly surprized, crying out, Master, Master! But what said he else to him, did he tell him, I am come to discover thee to the Souldiers, and deliver thee up to them? I was indeed one of thy Disciples, but now I am joined with thy implacable Enemies? This indeed was in his heart and mind, but his salutation sounded otherwise, and signifies, God save thee, or rejoyce, or farewel, a usual salutation among Friends, wishing well to each other: How wickedly then did Judas, dissemble with his Lord, that when he came on purpose to betray him to the Jews, he should greet him with so pleasing a salutation, as to say, Master, Master, I wish thee well: O the impudence of a man who hath given himself up to iniquity, who when he came to deliver up the Blessed Jesus to Murderers that thirsted after his Blood, and could not but be sensible that Christ by his Omniscience did foreknow it, and had told him of it, yet had the confidence to say to his very face, Master, Hail, I wish thee well.

V.

JEsus said to Judas, Friend, wherefore art thou come, betrayest thou the Son of Man

Man with a kiſs? What! *Judas* the Traytor, is he our Saviours Friend? O what Meekneſs and Patience doth he ſhew to the Chief and Leader of his Enemies! The ſame word is uſed by the King to the Man that came to the Marriage-Supper without the Wedding Garment, and yet he ordered him to be bound hand and foot, and caſt into utter darkneſs: Therefore not always made uſe of for real Friendſhip, but may ſometimes denote ſuch a Friend that might be damned, as *Judas* was; ſometimes it may be applyed to long a Acquaintance or Companion, though not a true and faithful Friend; and our Lord does here intend no more but this, thereby denoting the ingratitude and baſeneſs of *Judas* after ſo long converſe with him: he had great reaſon to complain as the Pſalmiſt does; *Mine own familiar Friends in whom I truſted, who eat of my Bread, hath lift up his heel againſt me*; Pſal. 41. For it was not mine Enemy that did reproach me, neither was it he that hated me, that magnified himſelf againſt me, but it was thou, mine Acquaintance: So might our Holy Maſter have thus aggravated this Treaſon of *Judas*; what my long acquaintance, doſt thou betray me? What the Servant betray his *Lord*? The *Diſciple* his Maſter?

A

A sinner his Saviour? This is unparallel'd treachery, matchless malice, and wickedness to be abhorred by all. Dost thou betray the Son of Man? Thou who hast heard me teach, that the Son of Man came to seek and to save lost sinners? Thou that hast heard me preach, that the Son of Man shall come in the Clouds, with power and great glory to Judge the World, and that the Father hath committed all Judgment to him; dost thou betray the Son of Man, who is the Saviour and Judge of Men? Thus does our Blessed Redeemer display the shameful ingratitude of *Judas*, who of an Apostle turned Apostate, and of a Teacher became a Traytor.

VI.

Peter put up thy Sword: How willingly did our Saviour submit himself to suffering; not for want of help or assistance, though he had but eleven men with him, to so great a number as came against him; for saith he, thinkest thou that I cannot now pray unto my Father and he shall presently give me more than twelve Legions of Angels? As if he had said, there are multitudes of Men come against me, and Legions of Devils surround me, but besides

ides my own power whereby I could destroy them all, and deliver my self out of their hands, as I have demonstrated already, when only by speaking a word I made them go backward, and fall to the ground. I could likewise have an Army of Angels who would soon disperse and destroy all my Enemies. I had twelve Disciples, one of them hath now betrayed me, and eleven of you are yet with me, but instead of twelve I could presently command more than twelve Legions of Angels: It is not then for want of power in my self, nor help and assistance from Heaven that I am thus in bonds, but I voluntarily, in obedience to my Fathers Will, and for the Redemption and Salvation of all sincere *Believers*, suffer all this to be done unto me. Therefore, ye my Disciples, let them alone, and thou *Peter* put up thy Sword into its sheath, for this is a time not for your fighting for me, but of my suffering for you.

VII.

REflect upon thy self, O my soul, and consider whether thou hast not sometimes betrayed thy Blessed Redeemer, even with a false and counterfeit *Devotion*. Hast thou not too often pretended God's Glory when thou hast sought thy own? And seemed to be zealous for Religion

when

when it was only thine own private intereſt thou didſt aim at? Haſt thou not profeſſed love to the Holy Jeſus, when at the ſame time thou haſt moſt baſely affronted him? Haſt thou not drawn nigh to him with thy lips, when in thy converſation thou haſt denied him? Haſt thou not told him ſometimes that thou repenteſt, when thou haſt been loth to part with thy darling boſom ſins? Haſt thou not maintained thy League with ſin, while thou haſt pretended by thy worſhiping the Son of God, that League was broken and diſſolved? What prefidiouſneſs! what Treachery! What diſſimulation haſt thou been guilty of, canſt thou think of it and not be concerned?

VIII.

AND Jeſus touched his ear and healed him. What an excellent pattern haſt thou here, O my *Soul*, of doing good for evil. Yet how backward haſt thou been to this great *Duty*? How haſt thou ſtudied, or wiſht for revenge upon the leaſt affront or injury, whether real or imaginary? What a ſtranger haſt thou been to loving thy Enemies, and doing good to them that have hated thee, as if thy Saviour had neither ſhewn thee an example, nor given any precept concerning it. And yet thou haſt pre-

pretended to be a Chriſtian, but wherein haſt thou done more than others? Wherein haſt thou exceeded the Righteouſneſs of Scribes and Phariſees, nay of Heathens? If thou doſt good to them that do good to thee, what thanks haſt thou? For ſinners do the ſame.

IX.

But this is your hour and the power of darkneſs. Darkneſs indeed muſt have very great power where it can incourage men to fight againſt God; and O my ſoul, haſt thou not found ſuch a thing as darkneſs in thy underſtanding, and ſuch darkneſs as hath made thee to reſiſt Gods Holy Spirit, and ſin againſt God with a ſtiff neck, and with an high hand? What groſs conceits haſt thou harboured of Almighty God! How haſt thou ſometimes thought him to be altogether ſuch a one as thy ſelf? and when thou haſt obſtinately continued in walking after thine own heart in deſpight of all that can be alledged to the contrary, haſt thou not fought againſt thy great Creator and bleſſed Redeemer? How ignorant haſt thou been of the ways and nature of God! Nay how pleaſing hath that ignorance been to thee! How haſt thou rejoyced in it, and thought thy ſelf wiſe for talking at random of Almighty God

God as blind-men do of colours. If this was not to be under the Empire of darkness what could deserve that name?

HYMNS.

I. *LORD to a sinner* Mercy *show,*
Which since in thee so infinite
Let all thy streams of mercy flow,
And purifie me in thy sight.

O wash thou my polluted soul,
O cleanse me from all wicked deeds,
That to my self appear so foul,
My heart in true Contrition bleeds,

My sins unmask'd before thee lye,
Who have deserv'd thy wrath alone,
Which I confess to testifie
Thy Truth, and make thy justice known.

In sin conceiv'd, brought forth in sin,
Sin suckt I from my Mothers breast;
Thou lov'st a Heart sincere within,
Where Wisdom is a constant guest.

Blot out my Crimes; O separate
My trembling guilt far from the view.
A clean heart in my breast create;
A mind to thee confirm'd, renew.

Cast me not from thy presence, Lord,
Do not thy Holy Spirit withdraw,

But thy Life-quickning Grace afford,
Inlarge my will t' imbrace thy Law.
O feed me with thy Heavenly Food,
Direct me always in thy ways;
O my Redeemer do me good
That I may still thy mercy praise.

II. *LO Christ is sacrific'd for us*
Our passover from heaven,
Now therefore let us kep the feast,
Not with old lumps of Leaven.

Who eat and drink unworthily,
Their own damnation earn,
Because they want a Spiritual eye,
His Body to discern.

Our Hearts with care examined
Let us be stired up,
To eat of his Celestial Bread,
And drink this Holy Cup.

As often as we eat this Bread,
And drink this sacred Wine,
We shew our Saviours death until
He come the second time.

A Prayer for Tuesday *Evening.*

MOST Glorious and for ever Blessed Lord God; Thou art, and there is none like unto thee either in Heaven or in Earth; Thy Wisdom is Infinite, thy Power

Power Irresistible, and thou art of purer Eyes than to behold the least iniquity with approbation; It is of thy unspeakable mercy that I am not long ago consumed: I blush and am ashamed when I lift up mine Eyes unto the Divine Majesty; I do in all humble Reverence prostrate my self before thee, and implore thy Gracious Favour in the name and mediation of Jesus Christ the Righteous, who ever lives to make intercession for those who come unto God by him: I do acknowledge thy many mercies towards me; I received my *Being* and my *Breath* from thee, and have been sustained by thee ever since I was born. Thou hast preserved mine Eyes from tears, my feet from falling, and my Soul from *Death*: my *Life* and Health, my Liberty, and all the Comforts of my Life are intirely owing to thy Gracious goodness and bounty. But above all thou art to be acknowledged for thine inestimable Love in the Redemption of the World, by our Lord Jesus Christ, for the means of Grace, and the hope of Glory. Thou hast given thy Son to suffer all manner of indignities and affronts, to be betrayed by *Judas* and at last to die for me. Thou hast revealed thy gentle and *Holy* Laws to direct and guide me: promised thy *Spirit* to assist me, and propounded

pounded Eternal Life to incourage my endeavours. I have been received into thy Church by Baptism, and promised and professed Obedience to thy holy Laws. But notwithstanding all these Obligations to sincere and universal Obedience, I have many ways offended against thy Divine Majesty. I have not honoured thee as my Creator, nor loved thee as my Father, nor obeyed thee as my Sovereign Lord and Master. And whereas I have been very sensible of the kindness shewed me by my fellow Creatures; I have had but very little sense of the innumerable and undeserved favours which thou hast heaped upon me from time to time. I have sinned against thee in thought, word and deed, even after the clearest light and knowledge, after the most indearing mercies and favours, after the most solemn vows and promises of Obedience, and the most awakening Judgments. I have sinned under sufficient means of Grace, and after many experiences of the evil of departing from thee. I have contemned and despised thy Divine Majesty, and suffered my self by an easie and small Temptation to be drawn away from thee the Fountain of my Life and Happiness, and the great Lover of Souls. O Lord look down from Heaven with an Eye of

of pity & compassion upon me a wretched sinner. I am less than the least of thy Mercies, and am vile in my own eyes, I beg thy pardon and forgiveness for Christ his sake; who came into the World to seek and to save that which was lost. In a deep sense of the wickedness of my former life, and the hainous nature of my offences. I approach unto thy Divine Majesty with full purpose of amendment of Life. I trust in thy mercy O Lord, through Jesus Christ, and do with all possible thankfulness keep in memory his precious Death. And being very sensible how much I stand in need of thy mercy, and forgiveness of all my sins, and the aggravations which have attended them; I do declare that I do forgive all mine enemies, and that I come before thee with sincere and universal Charity to all Mankind. Search me, O Lord, and try my heart, and lead me into the way Everlasting. I am coming to the Holy Table to renew the Covenant with thee which I have broken; I am unworthy of the Crumbs which fall from thence. But most Gracious Lord, look upon me in Christ Jesus: Help me that I may attend upon thee without distraction. Work in me all those Holy and Heavenly Dispositions which may render me fit for that Service. Grant

that

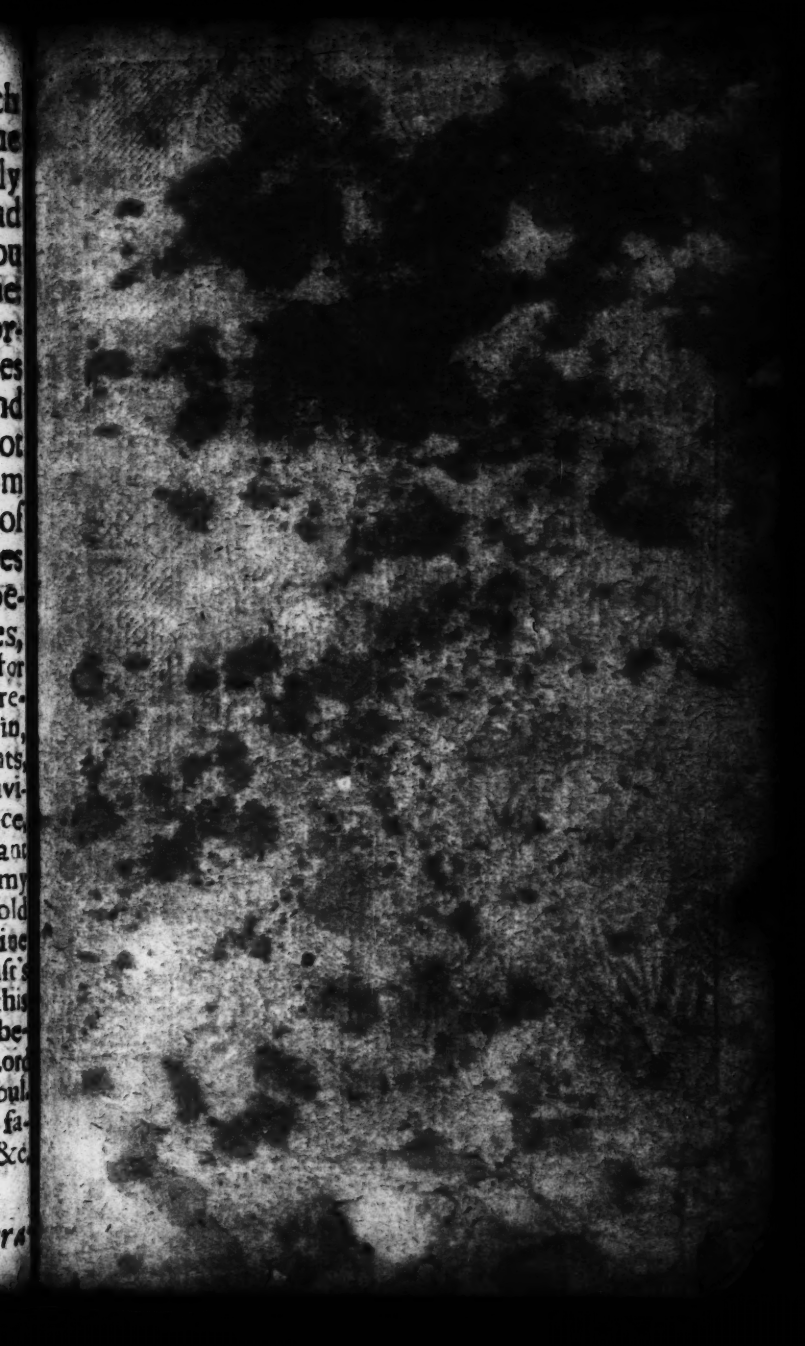
that I may come before thee with lowly thoughts of my ſelf, and the moſt raiſed apprehenſions of thy love in Chriſt Jeſus; ſtrengthen my weak Faith, perfect my Repentance, confirm my Reſolutions of Amendment, and inlarge my Charity: Grant that I may receive Chriſt Jeſus my Lord, and that I may walk in him, that I may partake of the benefits of his death, and of the fruits of his interceſſion at thy Right-hand. I moſt humbly beſeech thee not only to pardon all my paſt ſins, and to ſpeak peace unto my Soul; but that thou wouldſt renew my Nature, and write thy Laws upon my heart. Enlighten my dark mind, rectifie my crooked will, ſanctifie my depraved Affections, and purifie all the thoughts and intentions of my Heart, and grant that for the time to come, I may forſake every evil way, and purifie my ſelf as thou art pure. Keep me O Lord, for the time to come from every thing that is hurtful to me, or diſpleaſing to thee; From the exceſſes both of care and fear; from ſnares and great perplexities, from carnal deſires, and brutiſh inclinations, from covetouſneſs and hatred, from envy and pride, from vanity and diſſimulation, murmuring and diſcontent. And make me ſtedfaſt in Juſtice and Charity, Humility

mility and Meekness, in purity of Heart, and Heavenly mindedness, and sincere Devotion. And to these Holy ends vouchsafe me the presence of thy Spirit, and power of thy Grace, and endue me with Heavenly Wisdom, and preserve and defend me this night and for ever; and all this I beg for the sake, and in the Mediation of Jesus Christ; in whose most perfect Form, I further Pray, *Our Father*, &c.

A shorter Prayer for Tuesday *Evening.*

MOST Merciful God and Father, I thine unworthy Servant render to thy Majesty humble Thanks, that it hath pleased thee, notwithstanding all my former sins and unworthiness to invite me to this blessed Banquet, which thou hast ordained for the strengthening of my weak Faith, and for the remembrance of the death of my blessed Saviour: Give me Grace I beseech thee to put on the Weding Garment, and since thou hast commanded me to examine my self, let me seriously consider and review my Life and actions, and how I am prepared for so weighty an Action; I desire to do this, O Lord, help my weak desires, and give me power to do more exactly than I have done. I confess

O Lord, I am by Nature a Child of wrath as well as others, give me therefore a true and lively Faith, that I may be ſpiritually joyned to thee by the viſible ſigns of Bread and Wine, and ſo cleanſe my Soul that thou mayeſt take up thy Habitation within me. I know, O Lord, that I am utterly unworthy of this great bleſſing, but for thy Names ſake thou haſt beſtowed it upon me, and haſt ſhewed me this great Salvation, not ſparing thine only begotten Son, whom thou didſt ſend into the World, made of a Woman, who endured the reproaches and contradictions of ſinners, and was betrayed by one of his own falſe Diſciples, that in him thou mighteſt receive a full ſatisfaction for my ſins committed both in Body and Soul: When I preſent my ſelf therefore before thee at thy Table, reſtrain, O Lord, I beſeech thee, my wandring and idle thoughts, and let them be ſeriouſly fixed on the death of my Saviour; let me conſecrate my ſelf for ever to his ſervice, who hath vouchſafed to be a ſacrifice for me, and grant that when I ſee Bread and Wine on the Table with my bodily eyes, I may with the eye of my Soul behold Chriſt on the Croſs, and when I look upon the Wine poured out in the Veſſel, I may conſider how Chriſt's blood was poured out for my ſins, and as I receive this Bread and Wine for bodily ſuſtenance, ſo cauſe me I beſeech thee to feed on the body and blood of our Lord and Saviour that it may be real nouriſhment to my ſoul. Preſerve me this night and for ever in thy fear and favour, through Jeſus Chriſt. *Amen. Our Father*, &c.



Iesus Arraigned before Caiphas

Sacramental Preparations FOR Wednesday.

III. Our Saviour falsly Accused, Smitten, Buffeted and Spit upon, before Caiaphas the High Priest.

The History.

THEN *they took* Jesus, *and led him away to* Annas *first, for he was Father-in-law to* Caiaphas, *which was the High Priest the same year: Now* Caiaphas *was he which gave Counsel to the* Jews, *that it was expedient that one man should die for the People, and they brought him into the High Priests house, where all the Chief Priests and Scribes, and the Elders were assembled, Now* Peter *sat without in the Palace, and there cometh the Damsel that kept the door, and when she saw* Peter *as he sat by the fire warming himself, she earnestly looked upon him, saying, Art not thou also one of this mans Disciples? and he denied him before them all, saying, Woman, I know him not, neither understand I what thou sayest, and he went out into the Porch, and another saw him, and said unto them that were there, this fellow was also with* Jesus of Nazareth, *and* Peter *denyed with an Oath, and said, I am not, I do not know the*

man: Again, one of the Servants of the High Priest (being his Kinsman) whose Ear Peter cut off, saith, Did not I see thee in the Garden with him? Then began he to curse and to swear, saying, I know not this man of whom you speak, and immediately while he yet spake the Cock crew: And the Lord turned and looked upon Peter, and Peter remembred the Word that Jesus said unto him; Before the Cock crow twice, thou shalt deny me thrice, and he went out and wept bitterly. The High Priest then asked Jesus of his Disciples, and his Doctrine, Jesus answered him, I spake openly to the World, I ever taught in the Synagogue and in the Temple, whither the Jews always resort, and in secret have I said nothing. Why askest thou me? Ask them that heard me what I have said unto them; behold, they know what I said. And when he had thus spoken, one of the Officers which stood by, struck Jesus with the Palm of his Hand, saying, Answerest thou the High Priest so? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the High Priest. Now the Chief Priest and Elders, and all the Counsel sought false Witness against Jesus to put him to Death, and found none; for many bare false Witness against him, but their Witness agreed not together. At the last there arose two false Witnesses, who coming, bare false

VVitness against him, saying, VVe heard this Fellow say, I am able to destroy this Temple of God that is made with hands, and in three days I will build another made without hands. But neither so did their VVitness agree together. And the High Priest *stood up in the midst, and asked* Jesus, *saying unto him, Answerest thou nothing? VVhat is it that these witness against thee? But* Jesus *held his peace. Again the High* Priest *said unto him, I adjure thee by the Living God, that thou tell us whether thou be the Christ the Son of God. And* Jesus *saith unto him, Thou hast said that I am: Nevertheless I say unto you, Hereafter shall you see the Son of Man sitting at the right hand of power, and coming in the Clouds of Heaven. Then the High Priest rent his Clothes, saying, He hath spoken Blasphemy, what further need have we of VVitnesses? Behold ye have now heard his Blasphemy: VVhat think ye? And they all condemned him and said, He is guilty of Death; and the men that held* Jesus *spit in his Face, and buffeted him, and when they had blindfolded him, they struck him on the Face, and the Servants struck him with the palms of their hands, saying, Prophesie unto us thou Christ who is he that smote thee? And many other things blasphemously spake they against him.* Matth. 26. 27. Mark 14, 15. Luke 22. John 18.

A Prayer for Wedneſday *Morning.*

O My Saviour Jeſus Chriſt, Holy, and Eternal God, although I am unworthy to receive thee by reaſon of mine innumerable offences committed againſt thy great Goodneſs; yet, O Lord, give me Faith to truſt in thy great Goodneſs, who for the ſake of loſt mankind was contented to come from the boſom of the Father, to be arraigned by wicked men, to be falſly accuſed, to be buffeted, ſpit upon, ſmitten, and abuſed by thy ingrateful Adverſaries; yea, and the more to aggravate thy ſorrows, waſt forſaken by ſome, and denied by others of thy Diſciples All this and much more which thou didſt willingly ſuffer for miſerable ſinners, doth ſufficiently declare that thy Pity and Mercy is Infinite, and that thy tender Compaſſions can never fail toward a repenting Soul; In aſſurance whereof, I humbly deſire to receive thy moſt bleſſed Body and Blood, and to come as a ſick Creature to thee, who art Health and Life; I preſent my ſelf unclean to thee who art the Well-ſpring of Grace, and the Fountain of eternal Purity; I come blind with ignorance to thee who art everlaſting Light. I come needy of ſtrength to thee who art the King of Heaven and Earth;

Earth; Naked of Works to thee who art the only Author of Grace; comfortless to thee my help and succour, for without thee there is no consolation, and being evil in my self, I come to thee that art all Goodness, humbly intreating thee to heal all my infirmities, and wash away my sins and filthiness, to inlighten my blindness, and to reduce me back again to the right way: Have mercy upon me, O Lord, and give me the light of thy Grace who am thus buried in sin, that I may receive thee the true Bread of Life with such purity of Soul, and contrition of Heart, with such penitental Sorrow, and yet with such spiritual Joy and Gladness, with such Love, Devotion and Thankfulness, as may best beseem so Sacred a Mystery. O sweet Saviour, be not displeased that I a poor sinner, with an unclean heart, desire to approach unto thee, and to draw near to thy Holy Table, to receive thy precious *Body* in *Sacramental* Bread and Wine. Remember, O merciful Lord, that thou didst not put back the sinful *Mary Magdalen*, being penitent, from kissing thy Feet; O despise thou not me, neither put me away as unworthy from receiving thy *Body* and Blood in thy Blessed Sacrament: Grant me, O Lord such true sorrow for my sins, as causeth Re-

penance to Salvation, that my wickedneſs may be waſhed away in the Blood of thy dear Son, and my Conſcience throughly purged from evil works, that I may with a pure heart receive this thy holy Ordinance, and by thy goodneſs obtain Everlaſting Life with all the holy Saints in the Glory of Heaven, and in the mean time, while I continue in this mortal Life, grant that I may be ſo repleniſhed with the graces of thy good Spirit, that no doubting nor infidelity, no impenitence nor affection to ſin, no impurity or irreverence may make me unworthy of thy glorious approach. Feed my Soul, O Lord, with bread from Heaven, fill me with Charity, conform me to thy Will in all things. To me belongs nothing but ſhame and confuſion of face, but to thee belongs Mercy and Forgiveneſs, tho' I have rebelled againſt thee, be pleaſed therefore to give me remiſſion of all my iniquities, and by ſtedfaſt Hope, firm Faith, and perfect Charity, let me daily ſo increaſe in Vertue, that I may at laſt attain the happy fruition of thy Glory in the Kingdom of Heaven, where I may ſee thee face to face, ſitting at the right hand of God; preſerve me this day from all perils both of body and ſoul, and let me always live in thy fear, and die in thy favour.

Theſe

These poor Petitions I humbly desire thee to grant in and through the Merits of Jesus Christ, in whose most holy words I continue to pray, *Our Father*, &c.

A shorter Prayer for Wednesday *Morning.*

GRacious and merciful God, who didst send thy dearly beloved Son into the World for the Redemption of lost Mankind, who was mocked, smitten, abused, brought before Rulers, and at last suffered a painful and shameful Death upon the Cross for the Salvation of sinners, for his sake have Mercy upon me a great Transgressor of all thy Holy Commandments: Thou hast called all those that are weary and heavy laden with their sins to come unto thee, thou hast invited all those that hunger and thirst after thy Kingdom, and the Righteousness thereof to come to thy Table to taste of thy Supper, and hast promised that thou wilt satisfie them. In assurance of these promises, I desire to come to thee, Blessed Lord Jesus, beseeching thee to ease, refresh and satisfie me with thy mercy. Let my Soul hunger and thirst after thee and thy Salvation. I confess that my iniquities have made me unworthy of my daily Bread, much more of this Manna, of this

Bread

Bread of Life that came down from Heaven. I confeſs I am not prepared according to the preparation of thy Sanctuary, yet ſince I deſire to ſet my heart to ſeek thee, O God, be merciful unto me, and though I cannot bring with me a clean heart, for who can ſay his heart is clean, yet I deſire to preſent a contrite Heart, and a broken Spirit, deſpiſe not O God, this Sacrifice. As for the ſins that I have committed againſt thee, bind them up, and caſt them into the bottomleſs Sea of thy mercy, bury them in thy wounds, waſh them away in the blood of that immaculate Lamb Chriſt Jeſus, and ſprinkle my conſcience with the ſame blood, that being cleanſed from dead works, I may ſerve thee the Living God in Righteouſneſs and true Holineſs all the days of my Life, that ſo this bleſſed Sacrament may be a means to quiet my Conſcience, to increaſe my Faith, to inflame my Charity, to amend my Life, to ſave my Soul, and to aſſure me that I am of the number of thoſe bleſſed ones, who ſhall eat at thy Table, be called to the Marriage Supper of the Lamb, and received to thine Everlaſting Glory, through the merits of thy Son Jeſus my only Lord and Saviour, who hath commanded me to ſay, *Our Father*, &c.

S

Sacramental Contemplations on our Saviours being falſly Accuſed, Smitten, Buffeted, and Spit upon before Caiaphas.

I.

GReat were the abuſes offered to thee my bleſſed Redeemer, when thou waſt brought before the High Prieſts, Scribes, Phariſees, and Elders, and all for my ſake; what therefore ſhall I render to thee O Saviour, for thy Mercy and kindneſs to the Sons of Men; Inſtead of bringing Accuſations againſt our Lord, they asked him enſnaring queſtions of his Diſciples, and his Doctrine, the firſt it is probable they propounded, becauſe they ſaw all had forſaken and fled from him, and if Chriſt had ſaid, One of them hath betrayed me another hath denied me, and all have deſerted me, this might have given an occaſion of ſcorn and deriſion to them, therefore he left this unanſwered, that we might be inſtructed in ſome caſes and places not to reveal the infirmities of others, when it may occaſion a ſcandal to our Chriſtian Profeſſion. Beſides, it may be our Saviour knowing the fear and weakneſs of his Diſciples at that time, and their unpreparedneſs for ſuffering, though he ſuffered himſelf, was unwilling they ſhould be queſ-

tioned or inquired after, which may likewise teach us, that tho' we ſuffer our ſelves yet we ſhould as much as poſſible avoid bringing others into the ſame afflictions. As to his Doctrine, being ſenſible they enquired not with a deſire to learn, but to cavil at it, he only anſwers in the general, and refers them to thoſe that heard him Preach.

II.

THESE malicious Adverſaries to our dear Lord proceed yet farther, for one of their Officers ſtruck him with his hand, and that, as ſome Antients affirm, with ſuch force and malice, that the violence thereof ſtruck out ſome of his Teeth, and cauſed the Blood to guſh out of his Mouth and Noſtrils. O the impenitency of mens hearts, the impudence of ſinners, thus reproachfully to abuſe him who was the true Eternal God! Thou wicked Wretch, what furious haſte was this! If God had been ſo quick with thee as thou waſt with his Son, how would Divine Vengeance have cruſht thee into nothing? Did the very Officers confeſs that he ſpake ſo as never man ſpake, and yet when he now only appeals to thoſe that heard him, *Doſt* thou ſmite him on the face? O the wonderful Patience of our Bleſſed Saviour, who when this mean fellow ſtruck him

him, answered meekly, though he could immediately have struck him dead! Gracious Lord, thou didst but speak, though he struck, though thou couldest have made him feel the power of thy Wrath in some signal Judgment: Thou couldest have made that hand of Violence to wither away that offered thee such injustice, but thou didst return melting words for blood shedding blows. Why smitest thou me? What Eye can read, or Ear hear these words, and not admire thy wonderful Forbearance, and abhor his wicked Fact? Thou a sinner smite thy Saviour! Thou a Child of the Devil smite the Son of God! Thou smotest Jesus without cause; and though this was the time of his suffering, yet if thou didst die without Repentance, Christ the Judge will make thee feel the deserved strokes of his revenging Justice to all Eternity.

III.

OUR Blessed Lord being absolutely innocent, his implaceble Enemies were forced to seek out false Witnesses against him, who yet disagreed among themselves; they aimed at his precious Life, they thirsted for his blood, and knowing the Law of *Moses* required two Witnesses, they sought for many to wit-

neſs againſt him, but amongſt them all there was no ſufficient proof even in the Judgment of theſe unjuſt and bloody Judges. Now this was an aggravation of his ſufferings, to be Accuſed of things which he never ſaid nor did, of which *David* complains, Falſe Witneſſes are riſen up againſt me, and ſuch as breathe out Cruelty: They laid to my charge things that I knew not, *Pſalm* 35. 11. But thus did our Bleſſed Saviour ſuffer, having many falſe Accuſations brought againſt him, that we might be delivered of thoſe true ones which might have been depoſed againſt us by many faithful VVitneſſes. The Laws of God would bring ſtrong Evidences againſt us as Tranſgreſſors thereof: Our own Conſciences would accuſe and bear true VVitneſs to our Conviction: The holy Angels could have come in as VVitneſſes againſt us for our many iniquities: All the Creatures of God which we have abuſed and uſed in a ſinful manner, would have witneſſed againſt us: The Devil himſelf, though a falſe Accuſer, yet in many things might have truly charged us with great Enormities. Laſtly, God himſelf was a witneſs againſt us without exception, or ſuſpition, or partiality toward any. He is an Eye-witneſs of all

our

our sinful Thoughts and Actions, and an Ear-witness of all our vain and idle words. Thus all these Evidences could bring an heavy Charge against ungodly men, but our Lord did suffer the unjust Charges of false witnesses, that those who repent and believe his Gospel, might not be condemned when they are Judged, because, though the witness be true against them, yet he hath satisfied for their sins.

IV.

THE Malice of his Enemies proceeds yet farther, in the same Court our blessed Lord is accused to be a Blasphemer; For what? For saying he was the Son of God; But O ye hasty Judges! why did you not answer the Scriptures that he alledged out of the Prophets? VVhy did you not consider the Works he had done, which confirmed the truth of his Assertion? But being resolved to take away his Life, they think there was no need of further witness, but pretend his own Confession is sufficient. Our Heavenly Father out of our own mouths hath enough to accuse us of, both as to words and works; and when our Jesus was to suffer for our sins those that Judged him pretended to have enough from his own mouth, (in which there was no guile nor

in-

iniquity) for which they ſo deeply charge him, and proceed againſt him; I flie therefore, O bleſſed God! to the Merits of thy dear Son, for remiſſion and pardon of all my ſins

V.

ACcounting him guilty of Blaſphemy, they proceed to paſs Sentence of Death upon him who was the Lord of Life. O monſtrous Sentence! O curſed Council! what, not one man among them all to declare for the Innocent Jeſus, but he was condemned, that we poor ſinners might be juſtified? Their Rage ſtill increaſes again him, they ſpit in his Face, blindfolded, buffeted, and ſtruck him on the Face: O the barbarous Rage of men againſt the harmleſs Lamb of God! Alas my Soul! where doſt thou ſee and find thy Saviour? Didſt thou ever view ſuch a ſpectacle as is now by Faith preſented to thy view? Behold ſinful men upon the Bench, and the God of Heaven ſtanding at the Bar, the Judge of all men Judged by the worſt of men; the ſpotleſs Son of God arraigned before the polluted Sons of men. Never ſurely, from the beginning of the World to that time, nor ſince were there ſuch Judges ſitting upon ſuch a Priſoner.

VI. Nei-

VI. NEither was it the least of the sufferings of our blessed Redeemer to be denyed by one of his chief Disciples: *Peter* who in the beginning of the night confidently assured him that he would go to Prison, and *D*eath for him rather than deny him, *Peter* who in the Garden among so many Souldiers drew his Sword in defence of his Master, yet this valiant *Peter* being only charged by a silly Maid, is filled with fear, and utterly denies him; yea, affirms with an Oath, he was so far from being his *D*isciple, that he never saw the Man in his life. Learn O my Soul from hence, not to put confidence in thy own strength, or in Grace already received, but while thou standest, fear and tremble lest thou fall: Avoid all vain glorious boasting of thy own constancy above others, and be not high-minded, but fear.

VII. AND *the Lord turned and looked upon* Peter. How often hath thy Blessed Redeemer, O my Soul, looked upon thee, and thou hast turned away thine eyes from him? He hath looked upon thee in his word, and yet thou hast not minded him, in the Holy Sacrament, yet thou hast taken no notice of it! In thy Afflictions, and yet thou hast not seen him! Hadst thou observed his looks, thou

wouldeſt have remembred his ſayings, and his precepts, and have been obedient to them. Perhaps thou haſt remembred his words, but thou haſt not conſidered the ſenſe of them, or if thou haſt, yet thou didſt not believe that they did belong to thee. O how willing haſt thou been to transfer thy ſins from thy ſelf to others! What would not the damned in Hell give for ſuch a Gracious look of Jeſus as thou haſt ſometimes had! And canſt thou make light of that which thoſe unhappy wretches would prize at ſuch a mighty rate?

VIII.

AND Peter *went out and wept bitterly.* What a bleſſed ſight O my Soul, was this to ſee a penitent ſinner weep? How hard-harted haſt thou been under thy ſins? Thou canſt weep for the loſs of a Father, and canſt not thou weep at the remembrance that thy Father and Redeemer died for thee! thy ſins are as great as other Mens, why ſhouldſt thou not weep as other Men? ſhouldſt thou drop into Hell, thou wouldſt weep day and night, and ſhouldſt thou not weep now to prevent thoſe unprofitable Tears? Alas my Soul! Thou haſt made thy ſelf merry with thy ſins, how is it poſſible thou

ſhouldſt

shouldst weep for them? O think what thy Master hath said, *Blessed are they which weep and mourn now, for they shall laugh at the last, and general day, when all must give an account of all they have done in the Body.*

HYMNS.

I.

MY God, my Rock, regard my cry,
Lest I unheard like those that die,
In shades of dark Oblivion lye.
To my ascending grief give ear
When I my hands devoutly rear
Before thy mercy-seat with fear.
He hears! His Name be magnifi'd,
My strength secur'd on every side,
Since all my hope on him reli'd.
These seas of Joy my Tears devour,
My Songs shall celebrate thy power,
O thou that art to thine a Tower.
O thou my strong deliverance,
Thy People, thine Inheritance,
Bless, feed, preserve and still advance.

II.

LO Christ hath suffer'd once for all:
The just for wicked men.
That he might bring us unto God
Now reconcil'd again.
A Man of sorrows sure he was,
And he hath born our grief, Mean

Mean while we hid our face from him,
And gave him no relief.
A greater Love than this have none,
Nor none can comprehend,
Than that a man shou'd stake his Life,
And lose it for his Friend.
For scarce will any die for him
That lives most righteously,
Yet haply for a special Friend
Some one might dare to die.
But God commends his love to us,
And he commends it thus,
In that when we were enemies
Christ freely died for us.
By him therefore let's give to God
The Sacrifice of Praise,
Fruit of our Lips; Let us give thanks
Unto his Name always.

III.

THE Heaven's do now retain our Lord,
Until he come again
And for the safety of our Souls
He there doth still remain.
A Priest he is to make our Peace,
An Advocate to plead,
He's a Fore runner to possess,
To Heav'n he will us lead.
Our Peace is made our Right is gain'd
Possessions we have,
Our evidence is firmly seal'd
On this side of the Grave.

And

And quickly ſhall our King appear
And take us by the hand
And lead us, fully to enjoy
The promis'd Holy Land.

A Prayer for Wedneſday *Evening.*

ALmighty and ever Living God, who by the Example of thy Servant *David*, haſt taught us not to come near thine Altar, till we have waſhed our hands in innocency; and didſt command upon pain of Death, that no uncircumciſed Perſons ſhould eat the Paſchal Lamb, nor any who was Circumciſed under four days preparation: How may I, a wretched ſinful Creature with polluted hands, and an uncircumciſed heart preſume to come into thy preſence, or ſeek to partake of that Holy Sacrament, of the Body and Blood of thy Son Jeſus Chriſt. If thou didſt require *Joſhua* to put off his ſhooes in reverence to thy Holy Angel, who was preſent in that place, when he appeared with the Sword in his hand for the deſtruction of his Enemies: How much more doſt thou require that I ſhould put off all Earthly Affections, before I approach that place where Chriſt Jeſus appears to the eye of my Faith, full of ſorrows and ſufferings, denied by Friends, abuſed by Enemies,

mies, mocked, ſpit upon, ſmitten and b
feted by the vileſt of Men, and w
wounds in his hands and ſide for the R
demption of lapſed Mankind. O Lo
I humbly beſeech thee to heal my blin
neſs and ignorance, and to prepare m
heart to meet my Saviour here by Sac
mental Grace, and to live with him her
after in Eternal Glory. I am not able,
Lord, of my ſelf to Judge my ſelf, nor
diſcern the Lords Body, and altogeth
ignorant how to become a worthy Rec
ver. I come therefore unto thee as a ſi
Perſon to his Phyſician, and as one
clean to thee the well-ſpring of Grace a
Mercy, and ſo repreſented to my Soul
that Sacrament I deſire to partake o
the efficacy whereof I ſhall receive acco
ing to the proportion of the Faith whe
with I Communicate. Increaſe O Lo
my poor grain of Faith; Grant me
miſſion of all my ſins, give me a brok
heart, a contrite ſpirit, and a mind hun
ring and thirſting after the immacula
Lamb and his Righteouſneſs. Save m
O Lord, who am ready like *Peter* to ſi
in the Sea of my ſin and miſery; a
though I have not ſo many Tears as a
ſufficient to waſh my Saviours Feet, li
Mary Magdalen; yet with *David* let
mou

mourn for very grief of heart, that I have offended thee so gracious and loving a Father. O reject not my penitent Soul, who desires to return to serve thee in newness of life. Inflame my heart with love and charity toward all men, to forgive and forget all injuries, to pray for them that persecute me, and to do good for the evil done against me, that I may follow the steps of my holy Saviour. Let no evil Thoughts enter into my Mind, while I am preparing for this Holy Action, but as *Abraham* when he went up to the Mount to sacrifice his Son *Isaac*, left his Servants in the Valley; so O Lord, when I shall come to this Spiritual Sacrifice, make me to lay aside all Worldly Cogitations and Dispositions, that I may wholly contemplate on the Blessed Jesus, and offer my Soul to him who sacrificed both his Soul and Body for me; and because it is not enough to lay aside my wickedness and uncleanness for a day or two, and then return like the Dog to his Vomit, and with the Sow to her wallowing in the Mire: I beseech thee therefore that my Repentance may be serious, and constant and that I may remain sober to the end, and daily increase in Grace and Vertue, till I shall attain a Crown of Glory in the highest

higheſt Heavens: And let my Soul nev
forget the infinite love of ſo ſweet a Sa
our, who hath laid down his Life to r
deem me a vile ſinner; Let me conſid
what Honour is vouchſafed me to be a
mitted a Gueſt at thine own Table; a
to be fed with thy moſt Holy Body a
Blood: Being therefore invited to t
Bleſſed Banquet, give me Grace, O Lo
to put on my Wedding Garment; let m
try and examine my heart, and when
ſee Bread and Wine on the Table, let m
behold Chriſt on the Croſs, and obſer
ing the Bread broken to me, let me co
template on Chriſts Body Crucified f
me, and when the Wine is poured out
the Veſſel, let me remember how t
Blood of my Redeemer was poured o
for my ſins: And as I receive this Bre
and Wine for Bodily ſuſtenance, ſo cau
me to feed on the Body and Blood of m
Saviour Chriſt, that it may be nouriſ
ment for my Soul; and grant that I m
ſo come to thy Table here, that I may
partaker of thy Heavenly Table hereafte
For thy dear Sons ſake, who hath ſuffere
for me, by whoſe protection and defen
I deſire to be preſerved this night and f
ever: And in whoſe moſt Holy name a
words I further pray, *Our Father*, &c.

A shorter Prayer for Wednesday *Evening.*

O Almighty God and Merciful Father, I am a great sinner, and my heart is full of iniquity. I have wilfully transgressed again thee, unto whose Eye all the secrets of my Soul lie open; I come to thee therefore for thy pardon and divine assistance: Have mercy upon me, O Lord, and forgive me all the evils that I am guilty of; give me Grace, that when I shall approach the Holy Communion, I may discern the Lord's Body, and may receive it with that humbleness of Soul, contrition and reverence which becomes so high a Mystery: O Lord Jesus, who didst so humble thy self as to suffer the Reproaches and Indignities of wretched *Jews*, who mockt, abused, and buffeted thee, and all for the sake of lost sinners; yea, thou who didst receive sinners, and eat with them, and art still full of the same Goodness and Mercy. I beseech thee leave me not to my self, reject me not when I come to thy Heavenly Supper, purge me from all Filthiness of Flesh and Spirit, enter into my Soul, and sanctifie me throughout, wash away all my sins, and be not offended at my unworthiness, and unpreparedness, but let thy Grace supply my wants, let thy Mercy pardon

my

my ſins, let thy Holy *S*pirit prepare my *S*oul, let thy Merits enrich my Poverty and thy moſt Precious Blood waſh away all the ſpots of my Life, that I may worthily receive this Holy *S*acrament ſo, that I may be ſtrengthened thereby, and be fully ſatisfied with the Heavenly Food of thy Body and Blood, to the Mortification of the Old Man, and the renewing my *S*pirit in Righteouſneſs and true Holineſs that I may from henceforth bid a final adieu to all Ungodlineſs and worldly Luſts and conſecrate my ſelf wholly to thy ſervice: Pardon all the ſins and infirmities of this day, keep me from all danger and casualties of the night approaching, that being refreſhed with convenient reſt, I may be the better enabled to ſerve thee. And all for the ſake of thy *B*leſſed Son, in whoſe bleſſed words I further pray, *Our Father*, &c,

Sacra-

VI. Jesus Crucified.

Sacramental Preparations FOR Saturday.

VI. Our Saviours Crucifixion.

The History:

AND when they were come to a place called Golgotha, *which is being interpreted the place of a Scull, there they crucified him, and two other Malefactors with him, one on the right hand, and the other on the left, and Jesus in the midst; Then said Jesus, Father, forgive them, for they know not what they do; and* Pilate *wrote this Superscription in Greek, Latin, and Hebrew, and put it on the Cross over his head,* THIS IS THE KING OF THE JEWS. *Then said the Chief Priests of the* Jews *to* Pilate, *Write not the King of the* Jews, *but that he said, I am King of the* Jews: Pilate *answered, What I have written, I have written. Then said Jesus, Father, forgive them, for they know not what they do. Then the Souldiers, when they had crucified Jesus, took his Garments, and parted them: Now his Coat was without seam, woven from the top throughout, they said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be, that the Scripture might*

be fulfilled, which was ſpoken by the Prophet, which ſaith, They parted my Rayment, and for my Veſture they did caſt lots; theſe things therefore the Souldiers did, and the People ſtood beholding: And they that paſſed by, reviled him, wagging their heads, and ſaying, Ah, thou that deſtroyeſt the Temple, and buildeſt it again in three day, ſave thy ſelf, If thou be the Son of God come down from the Croſs. Likewiſe alſo the Chief Prieſts mocking him among themſelves, with the Scribes and Elders, ſaid, He ſaved others, himſelf he cannot ſave. If he be the Chriſt, the King of Iſrael, let him now come down from the Croſs, that we may ſee and believe him. He truſted in God, let him deliver him now if he will have him, for he ſaid, I am the Son of God: And the Souldiers alſo mocked him, coming to him, and offering him Vinegar, and ſaying, If thou be the King of the Jews, ſave thy ſelf, and one of the Malefactors which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thy ſelf and us. But the other anſwering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame Condemnation, and we indeed juſtly; for we receive the reward of our Deeds; but this Man hath done nothing amiſs. And he ſaid unto Jeſus, Lord remember me when thou comeſt into thy Kingdom. And Jeſus ſaid unto him, Verily I ſay unto thee

To day thou ſhalt be with me in Paradice. *Now there ſtood by the Croſs of Jeſus, his Mother, and his Mothers Siſter,* Mary *the Wife of* Cleophas, *and* Mary Magdalen. *When Jeſus therefore ſaw his Mother, and the Diſciple ſtanding by whom he loved, he ſaith unto his Mother, Woman, behold thy Son. Then ſaith he to the Diſciple, Behold thy Mother. And from that time that Diſciple took her unto his own home; And when the ſixth hour was come, there was darkneſs over the whole Land until the ninth hour, then Jeſus cryed with a loud voice, ſaying,* Eloi, Eloi, Lamaſabacthani, *which is being interpreted, My God, my God, why haſt thou forſaken me? After this Jeſus knowing all things were now accompliſhed, that the Scripture might be fulfilled, ſaith, I thirſt. Now there was ſet a Veſſel of Vinegar, and they filled a Spunge with Vinegar, and put it upon Hyſſop, and put it to his mouth, ſaying,* Let us ſee whether Elias *will come and ſave him. When Jeſus therefore had received the Vinegar, he ſaid, It is finiſhed; Father into thy hands I commend my Spirit, and having ſaid thus, and cryed with a loud voice, and bowed his head, he gave up the Ghoſt. And behold the Vail of the Temple was rent in twain from the top to the bottom, and the Earth did quake, and the Rocks rent, and the Graves wer opened, and many Bodies of Saints which ſ*

aroſe, and came out of the Graves after his Reſurrection, and went into the Holy City, and appeared unto many. Now when the Centurion which ſtood over againſt him ſaw what was done, he glorified God, ſaying, Certainly this was a Righteous Man, Truly this was the Son of God. And all the people that came together to that ſight, beholding the things which were done, ſmote their breaſts, and returned. And the Jews, *becauſe it was the Preparation, that the bodies ſhould not remain upon the Croſs on the Sabbath-day (for that Sabbath-day was an high day) beſought* Pilate *that their Legs might be broken, and that they might be taken away. Then came the Souldiers and brake the Legs of the firſt, and of the other which was crucified with him. But when they came to Jeſus, and ſaw that he was dead already, they brake not his Legs; But one of the Souldiers with a ſpear pierced his ſide, and forthwith came there out Water and Blood, and he that ſaw it bare record, and his record is true, and he knoweth that he ſaith true, that ye might believe. For theſe things were done that the Scripture ſhould be fulfilled: A bone of him ſhall not be broken. And again another Scripture ſaith, They ſhall look on him whom they have pierced,* Matth. 27. Mark 15. Luk. 23. John 19.

A Prayer for Saturday *Morning.*

HOLY and Eternal Saviour and Redeemer who offeredſt up thy ſelf upon the Croſs for me, and haſt inſtituted the Sacrament of thy precious Body and Blood in remembrance thereof, let not my impenitence and unworthineſs fruſtrate thy ineſtimable Mercies to me, but qualifie me by thy Grace to receive the full benefit of them: O Lord, I have abundant need of thee, but am ſo clogg'd with guilt, ſo holden with the cords of my ſins, that I am not able to move toward thee. O looſe me from thoſe bonds wherewith Satan and my own luſts have bound me, and draw me that I may run after thee. O Lord, thou ſeeſt how eagerly I purſue the paths that lead to death, but when thou inviteſt me to life and glory, I forſake my own Mercy. How often hath this Feaſt been prepared, and I have with frivolous excuſes abſented my ſelf, or if *I* have come, it hath been rather to defie than adore thee; I have brought ſo many unrepented ſins along with me, as if I came not to commemorate, but to renew thy Paſſion, crucifying thee afreſh, and putting thee to open ſhame. And now of what puniſhment ſhall I be thought worthy, who have thus trampled

under foot the Son of God, and counted the Blood of the Covenant an unholy thing? Yet, O merciful Jesus, this Blood is my only Refuge. O let this make my attonement, or I perish eternally! Wherefore didst thou shed it but to save sinners? Neither can the merit of it be overwhelm'd either by the greatness or number of sins. I am a sinner, a great one, O let me find its saving Efficacy. *Be* merciful unto me, O God, for my *Soul* trusteth in thee; O thou who hast as my High Priest sacrificed for me, intercede for me also, and plead thy meritorious Death on my behalf, and suffer not, O my Redeemer, the price of thy *Blood* to be utterly lost. Grant, that as the sins I have to be forgiven are many, so I may love much. Lord, thou seest what faint, what cold Affections I have toward thee, O warm, and enliven them; and as in this Sacrament that transcendent Love of thine in dying for me is shed forth, so I beseech thee let it convey such Grace into me as may enable me to make some returns of Love: O let this Divine fire descend from Heaven into my Soul, that there may not any corrupt affection, any curs'd thing be sheltred in my heart, that I may never again defile that place which thou hast chosen for thy

Temple

Temple: Thou dideſt, dear Saviour, to redeem me from all iniquity. O let me not again ſell my ſelf to work wickedneſs: But grant that I may approach thee at this time with ſincere and fixed Reſolutions of an entire Reformation, and let me receive ſuch grace and ſtrength as may enable me faithfully to perform them. Lord, there are many Diſeaſes my Soul groans under, and though I lie never ſo long at the Pool of *Bethesda*, come never ſo often to thy Table, yet unleſs thou be pleaſed to put forth thy healing Vertue, they will ſtill remain uncured. O thou bleſſed Phyſician of Souls, grant that I may now ſo touch thee, that every one of thoſe loathſom Iſſues may immediately ſtanch, that theſe ſickneſſes may not be unto death, but unto the glory of thy Mercy in pardoning, and of thy grace in purifying ſo polluted a Wretch. O Chriſt hear me, and grant that I may approach thy Holy Table with ſuch Humility and Contrition, Love and Devotion, that thou mayeſt vouchſafe to communicate unto me thy ſelf, and all the merits of thy Paſſion. Let no Accuſations of Satan, or my own Conſcience amaze or diſtract me, but having peace with thee let me alſo have peace in my ſelf, that this Wine may make glad, this bread of Lif

may ſtrengthen my heart, and enable me chearfully to run the way of thy Commandments. Grant this O merciful Saviour for thy mercies ſake, in whoſe Holy Words I further pray, *Our Father*, &c.

A ſhorter Prayer for Saturday *Morning.*

O Eternal Father, who ſenteſt down thy only Son to redeem the World inſlaved to Sin and Satan, by aſſuming our frail Nature, and teaching us both by Word and Example the only way to everlaſting Happineſs: Grant I humbly beſeech thee that the continual memory of his bitter Paſſion, may beget in me an undervaluing of the good or evil I meet with here, compared to what I hope for hereafter. Good Lord pardon thy Servant who deſires to prepare his heart to ſeek thee, though I be not cleanſed according to the purification of the Sanctuary: I dare not perſume to come to that great Feaſt of thy Body and Blood upon the leaſt opinion of my own worthineſs, but when I conſider thy infinite Mercies unto Mankind, and thy inviting all without exception, and knowing that thy Crucified Body is not only Food to nouriſh, but Phyſick to cure; I beg leave that am but Duſt and Aſhes to come

to

to thy Holy Table, and with my weak Faith to feed upon ſome Crums of the Bread of Life. I confeſs O Lord I have no Wedding Garments upon me, but I come to ſeek them at thy Croſs, from thy bitter ſorrows to derive into my Soul a godly ſorrow working Repentance to Salvation, from thy broken body a broken heart, from thy warm blood flowing from thy wounded ſide, zeal and fervency, that I may love and admire thee my God as I ought to do; I come to fetch a new life from thy Reſurrection, bleſs, I beſeech thee, this my Examination, which I now make before thee: Thou knoweſt, O Lord what a partial examiner fleſh and blood is to its ſelf, unleſs thou direct me by thy Holy Spirit, and pardon my ſins, that ſo I may be an acceptable receiver of thy Holy Sacrament: Guard me this day by thy Providence, and be always my God and Guide through Jeſus Chriſt, in whoſe Words I deſire to preſent my weak Petitions, ſaying, *Our Father*, &c.

Sacramental contemplations on the Paſſion of our Bleſſed Saviour.

I.

ALAS my Soul, whither are thou leading thy dear Lord, even to

Golgotha, the place of a Skull, a place full of the Bones and Skulls of notorious Malefactors: Thou didst deserve to suffer in Hell, the place of condemned Souls, and lo thy Lord was led to the place of condemned Criminals: But yet before he came thither, by reason of his watching all the Night before, and being hurried up and down from place to place, and sorely scourged that Morning, they discerned him to be weak and weary, and that they may reserve him for greater Sufferings, and make more haste to bring him to it, not out of pity and compassion, they ease him of his Cross, and compelled another to bear it after him, who did indeed bear the Cross, but not the Curse; who bore it, but was not crucified on it, who was a meer sinful Man, and therefore did not discharge thy sins thereby, which was only done by the Merits of Jesus thy Saviour.

II.

AND now, O my Soul, Contemplate upon thy dear Redeemer when come to the place of his bitter Passion, and by what he was treated with there, a Cup of Vinegar mingled with Gall, let the remembrance of thy sins be as Wormwood and Gall unto thy taste: Thou didst formerly think they were as sweet as Hony, and

didst

didſt roll them as a ſweet Morſel under thy Tongue: But now for ever Bleſſed be my God, my Lord and Saviour, by taſting of this bitter Cup, hath delivered me from that Cup of Wrath, and Indignation, that ſhall be poured out without mixture of Mercy upon impenitent ſinners: Oh how different have the dealings of my God to me been, from the uſage of ſinful men to my Holy Saviour! When he was weak, weary, and near to Death, they prepare and preſent him a bitter potion of Vinegar and Gall: Was this a Cordial for a dying Man? For a dying Jeſus? For thy ſuffering Lord? But from whence is it that thou haſt had ſo many reviving Cordials of Grace? God hath revived thee with hopes of Pardon and Salvation, of Life and Glory, and when thou waſt a dying Creature, and almoſt without hope, then did he ſatisfie thee that thou ſhouldſt live with him in reſt and joy, for ever.

III.

COME then, O my Soul, and with the Eyes of Faith behold thy bleſſed Redeemer lifted up upon the Croſs: Art thou ſtung with thy ſins by the Old Serpent? ſit not weeping and bewailing thy Condition as if there were no hope, for God hath found out a Soveraign Cure for

thee,

thee, even the crucified Jesus, look unto him with a believing Eye, and rely on him with a truly penitent heart, and all thy Diseases shall be healed: Behold, as the Sacramental bread is broken, so the Body of our Lord was broken, bruised, wounded, and in the Cup which Gods Minister offers thee, and bids thee take and eat the one, and take and drink the other, thy Lord doth convey to thee the pardon of thy sins, and supply of all thy Spiritual wants, and Heaven and Glory for ever. Let not his being fastned to the Cross be a stumbling block to thy Faith, yea though he were crucified betwixt two Thieves, as if he had been the greatest Malefactor, yet still rely and rest on him for pardon and Salvation; for as he that was without sin, was numbred among Transgressors and the worst of men, so by believing, and obeying him, thou shalt indeed be numbred amongst the Sons of God, who are really the best of Men.

IV.

NEITHER let the hainousness of thy sins discourage thee, and though Satan and thine own heart, are apt to suggest despairing thoughts, so that thou art ready to say, can these my sins be done away? Is there any helper or Saviour for such

such a Wretch as I have been? For such a sinner as I am? Do not thus droop and despond O my Soul: Cast thine Eyes upon the Cross, and there thou shalt find in legible Characters, which he that runs may read, What God in his Providence would have written over the Head of thy suffering Lord, THIS IS JESUS. Then, even then, did God the Father own him a sufficient Saviour, and wilt not thou then rest on him as thy Saviour? O my Soul, be not faithless, but believe and be obedient.

V.

HEarken O my soul, and hear thy Lord himself crying from the Cross, My God, my God, why hast thou forsaken me? And though thy state be sometimes uncomfortable, yet do not think that thy God hath utterly forsaken thee. Was not Christ, even now, the Son of his Love, and yet he cryed out he was forsaken by his Father, so that there may be Everlasting Love in the heart of the Almighty, when there be frowns in his Face. Methinks my Saviour doth assure me, that though God, because I have offended, doth hide his face for a moment, yet with Everlasting kindness he will remember, me, and that because my Saviour ha

hath ſuffered for me, not only in his Body when he was nailed on the Tree, but in his Soul, when on the Tree he cryed out, My God, my God, why haſt thou forſaken me.

VI.

BUT what my Soul, is thy Lord and Saviour dead? *Hath* he given up the Ghoſt? Did I hope to be ſaved by him, and is he dead? What then? Is thy hope dead, becauſe thy Saviour died? If he had not ſuffered thou couldſt not have been ſaved: But yet he did not die till he had finiſhed Mans Redemption: He declared upon the Croſs, It is finiſhed, and had nothing more to do than to die. All the Types, and Prophecies prefigured his ſufferings were fulfilled; All that his Father had determined, and was requiſite for the Salvation of Mankind was perfected, and to compleat all, thy Lord and Saviour dyed. Bleſſed Jeſus, I will venture to reſt upon thee for Eternal Life, be not afraid O my Soul, that if thou ſincerely imbrace a crucified Chriſt, thou ſhalt ever be diſappointed of thy hope, for though he was dead, yet he is now alive, and lives for evermore; Death ſhall no more have Dominion over him; He died upon the Croſs, but he is now upon the Throne,

appearing

appearing in the presence of his Father for thee, and all repenting, returning sinners.

VII.

O Blessed Redeemer, let my heart be warmed with my Love, when I approach thy Table, and eat and drink the Sacramental Bread and Wine in commemoration of thy bitter Passion, and thy bloody Death. Let my love burn, and my desires be inflamed, be thou delectable, and my sins detestable to my Soul; There do thou melt and break my hard and stony *Heart*: When thou wast to die, thou didst ordain that this *Holy Supper* should be celebrated in remembrance of thy death and sufferings, till thou shalt come again in Glory, to take thy Children to thy self, to rejoice for ever in beholding thy blessed face, where all true Christians saved by thy Death shall need *Sacraments*, or other helps to piety no more to all Eternity, Even so come *Lord* Jesus, come quickly, *Amen* and *Amen*.

VIII.

AND *there was darkness over all the Earth*, the Sun loses his splendor at noon. The deed was black and Heaven draws a Curtain over it. Yet the greatest part of the spectators continue obstinate. When mens hearts are set upon

sin

ſin and the world, how little do even miracles prevail? O my Soul, how many ſtrange Providences haſt thou ſeen, and yet not amended thy life? Thou haſt ſeen miracles of Judgment and Mercy, yet thy heart hath continued hard. Learn henceforth to take more notice of Divine Diſpenſations, and believe that they are ſo many alarums from Heaven to the inhabitants of the World to learn righteouſneſs.

IX.

FATHER, *into thy hands I commit my ſpirit, and having ſaid thus, he gave up the Ghoſt.* Now is the ſacrifice offered, and this death of our Dear Redeemer reconciles God to the ſinful World. This death which had been ſo often foretold both by the Prophets and Chriſt himſelf is at laſt accompliſht, and the pardon of ſin, and the poſſibility of mens arriving to Eternal Life by a true Repentance is hereby purchaſed. This death puts an end to the curſe of the Law, and from this Death, O my Soul mayeſt thou date thy happineſs. Though wicked men were the means whereby it was effected, yet the Son of God was willing and reſolved to die, and his voluntary death is the meritorious cauſe of thy Eternal Life. O

look

look upon it with wonder and admiration, and ſee withal how thou thy ſelf mayſt end thy days. If thou liveſt like a Child of God, thy Father in Heaven will receive thee when thou dieſt. He will not ſend thee to Hell, but like a Father he will ſtretch forth his Almighty Arms and receive thee to himſelf.

HYMNS.

I.

THus died the Prince of Life, thus he
That could not die, even died for me.
My thoughtful heart Lord ſhall ariſe
And ponder theſe deep Myſteries.

What means his Death who knew no ſin,
Or what my Life who live therein?
Mine was the Debt, and Death my due,
Though thou waſt p'eas'd thy Son to ſue.

Thou Lord on him waſt p'eas'd to lay
The Debt, and he the price to pay.
Thy Goſpel Feaſts, though ſweet to me,
Are th' Emblems of his Agony.

And Oh! how great his ſufferings were
Who th' Wrath of God and Man did bear:

The

The Father then forsakes the Son,
And Creatures 'gainst their Maker run.

The Joyless Stars even seem'd to say,
Israel hath quench't the Lamp of day.
The stubborn Mountains they lament,
The Rocks they are in sunder rent.

The Graves their sealed Doors unclose,
The Dead awaken'd also arose,
Th' amaz'd Centurion mourning cries,
Oh 'tis the Son of God that dies.

Thus all these labours to confess
Thy Deity, thy Righteousness.
Enough Dear Lord! These offer me
Supports for th' utmost Faith in thee.

II.

MY God, O, why hast thou forsook,
Why O so far withdrawn thy aid,
Nor when I roared pity took.
My God by day to thee I pray'd,
And when Nights Curtains were display'd
Yet wouldst thou not vouchsafe a look:

Now I a Worm, no Man, am made
The scorn of Men, despis'd by all;
Who shake their Heads, make mouths, upbraid,

Let

Let God, say they, redeem from Thrall,
On whom thy hopes so vainly call
Now let him his beloved aid.

My hands and feet transfixed are,
Bones to be told with anguish wast
This see with Joy; My Robes they share,
Lots on my seamless garment cast,
My strength to my Redemption haste,
Nor O be deaf to my said pray'r.

O Praise him you who fear the Lord,
You Sons of Jacob *God adore;*
Let Israel's *seed his praise record.*
For from their cries who help implore
His Face he hides not, nor the Poor
In their Afflictions hath abhor'd.

I in the Great Assembly shall
Declare his Works, which words exceed,
And pay my Vows before them all.
The Meek abundantly shall feed,
The faithful praise their help at need,
Nor by the stroke of sin shall fall.

III.

THine eyes O Lord are still on us
How ere the case doth stand,
A Table thou hast furnished
Made ready by thine hand.

No People now in all the world,
Are better fed than we;
Our Manna's from the Royal Throne
By thy Divine decree.

Thy Acts O Lord, thy Noble Acts
In this Feast we do see,
Though Rebels are in bondage still,
Thy Children they are free.

Free from their sins thy Wrath and Hell
By Christ our Advocate.
Who daily intercedes for us
Before thy Mercy Seat.

That we being brought again to God
(Who once were gone astray)
By Christ the Bishop of our Souls
May sing his praise alway.

And to the honour of his name
Be glad with one accord,
Yea let the very heart rejoice
Of them that fear the Lord.

A Prayer for Saturday *Evening.*

BLesſed Saviour, I the unworthieſt of thy Creatures preſent my ſelf before thy Mercy Seat, humbly imploring the pardon of all my Tranſgreſſions, which render me unworthy to receive the leaſt of thy multiplyed kindneſſes, much leſs of being made partaker of the participation of thy ſacred Body and Blood; Dear Redeemer,

deemer, let me approach this *Divine* Inſtitution with a prepared heart, and learn by thy Example, ſubmiſſion to the *Divine* Will, give me Reſignation of Spirit, that thy Will may be done, though to my ſuffering, if it ſeem good to thy Providence, or may glorifie thy Name; Let me contemplate thy *Paſſion*. O thy infinite Juſtice in taking ſo full vengeance upon ſin! Even upon his own, his only, his beloved Son, that we might tremble at the Effects of ſin; O the infinite Mercy of the Almighty to think of ſuch a Remedy for miſerable mans Reſtoration! And O the equal goodneſs of thee our deareſt Lord, who waſt a willing ſacrifice, who waſt content, nay ambitious, yea hungring and thirſting after our Salvation by thy dreadful *Paſſion*, for which let me bow my ſelf at thy footſtool and mourn for thy ſufferings for my ſins. Oh let thy Thorns pierce me to the heart, and thy Nails faſten me to thee as they did thee to the Croſs. Thou that didſt entertain *Judas* and ſuffereddſt him to kiſs thy cheek, reject not me thy unworthy ſupplicant, but kiſs me with the Affections of a Saviour. Thou that didſt permit the Souldiers to bind thee, to ſatisfie for my abuſed Liberty, bind me now unto thee with the chains of Love, and let

that

that Holy Union diſſolve the cords of Vanity, and ſubdue all my unruly Paſſions and Deſires. Deareſt Lord, as in my Body of ſin, ſo in thy ſuffering Body there was no whole part, nothing but ſores, and ſtripes, and wounds, and bruiſes; my head had imagined miſchief, and thine O Lord, was crowned with Thorns; My Eyes having been Caſements of Vanity, thine were blindfolded and bedewed with Tears, I had blaſphemed God even to his Face! and thy Angelical Face was ſpit upon: My Feet have been ſwift to do evil, thine were nailed to the Croſs: I had offended in all my parts, thou waſt tormented in all thine, ſo that with ſhame and aſtoniſhment I muſt needs confeſs that my ſins inflicted all theſe miſeries upon thee by the hands of thy barbarous Enemies. O let the *Spear* that pierced thy heart, ſweet Jeſus, pierce mine with true ſorrow, let me contemplate on thy Paſſion with infinite hatred of ſin and with infinite gratitude to thy Love. Let me adore thee, O bleſſed Jeſus, when I conſider that the Holy Sacrament was thine own inſtitution, ſtrike my *Soul* into an Holy awe and reverence in approaching it. O create in me Heavenly Diſpoſitions to ſo Heavenly an Inſtitution. Let me verily believe, that if with due pre-

preparation I come to thy Alter, as certainly as I receive the outward ſigns, ſo certainly ſhall I receive thy moſt bleſſed Body and Blood, preſerve me this Night and for ever, and defend me from all dangers and ſins, in and through thy own merits, in whoſe moſt bleſſed words I further pray, *Our Father*, &c.

A ſhorter Prayer for Saturday *Evening.*

HOLY Saviour, Glory be to thee for cauſing thy ſufferings to be regiſtred in thy Goſpel, there I read, the wonders and triumphs of thy Almighty Love, how thou tookeſt on thee the form of a Servant, and how many reproaches and perſecutions thou didſt endure, from a wicked and perverſe Generation, and all to ſave ſinful Creatures; how thou who wert the Lord of Glory, and the Author of Life, waſt put to a moſt ignominious death; and haſt commanded us to celebrate thy Holy Sacrament in remembrance thereof: Glory be to thee, O Lord, who makeſt thy own Body and Blood my Spiritual Food: I moſt humbly abaſe my ſelf before thee, confeſſing that I am unworthy of any of thoſe mercies I injoy in common with the reſt of thy Creatures, for I have too much forgotten thee my Creator, and Je-

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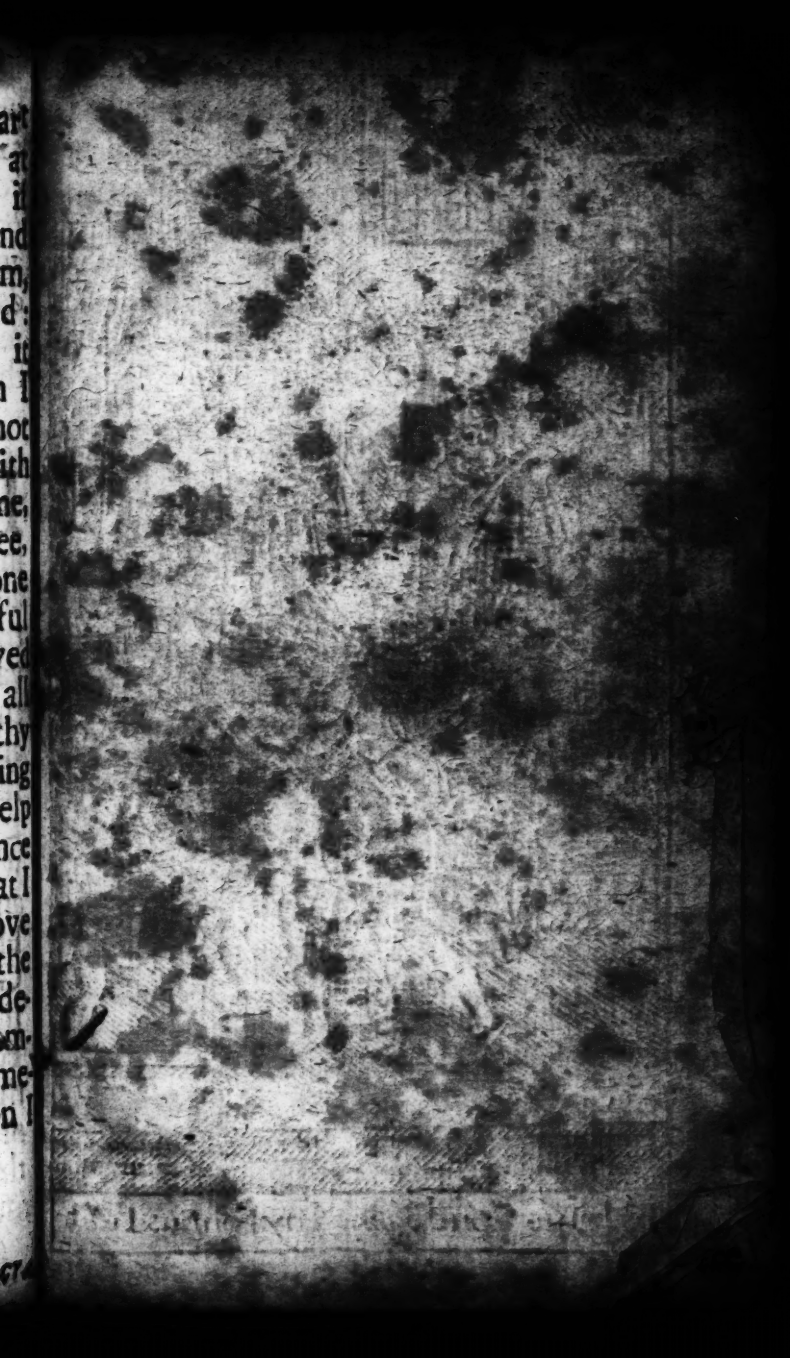
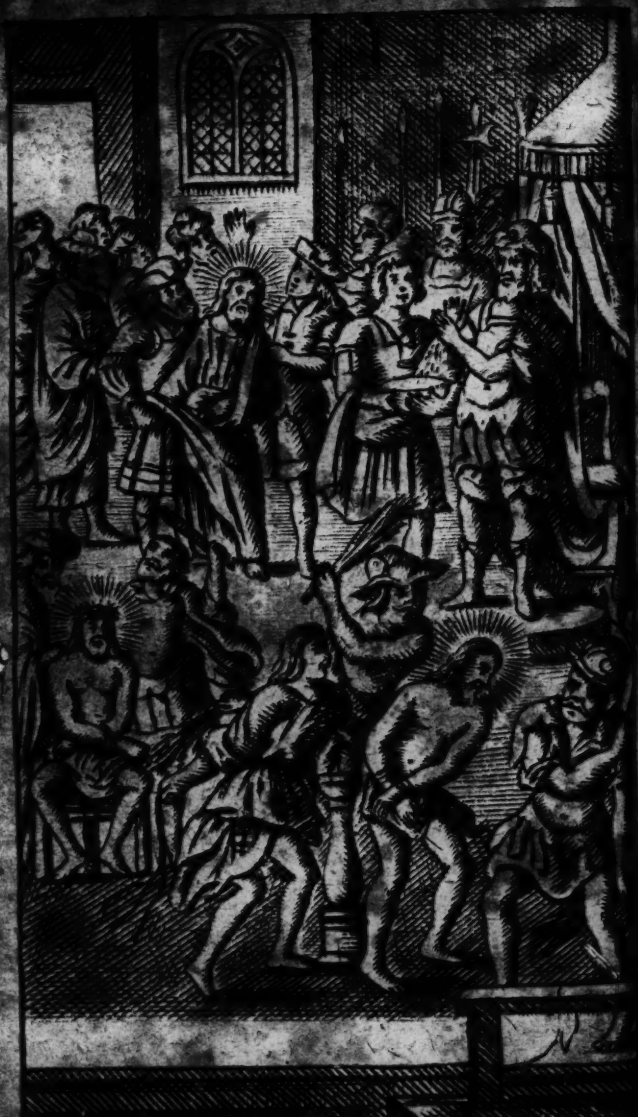
Christ my Redeemer, and yet thou art pleased to permit me to come and feast at thy Table; and I am desirous to go, if thou please to pardon all my offences, and to accept of my hearty sorrow for them, and an unfeigned resolution to amend: And if I am in any measure prepared, it is to be ascribed to thy Grace, which I hope will still so assist me that I may not be an unwelcome Guest, but be filled with such a lively sense of thy Love to me, such a sincere and ardent Love to thee, and such satisfaction of heart in being one of thy Servants, that I may be sorrowful that I have offended thee, and resolved to be stedfastly obedient to thee in all things, and daily more increase in thy Holy Spirit, till I come to thy Everlasting Kingdom. Hear me, O *Lord*, and help me so to perform this duty in remembrance of my Saviour in every part thereof, that I may not only at present rejoice in his love to me, but be excited thereby to do the rest of my duty better, and with more delight all the days of my life; which I humbly beg in and through thy merits and mediation, who hast commanded me when I pray to say, *Our Father*, &c.





IV. Iesus Condemned by Pontius Pilat

Sacramental Preparations FOR Thursday.

IV. Our Saviour Condemned, Scourged, Crowned with Thorns, and Delivered to be Crucified by Pontius Pilate.

The History.

AND the whole Multitude of them arose, and when they had bound Jesus, *they led him away from* Caiaphas *unto the Hall of Judgment, and delivered him unto* Pontius Pilate *the Governour. Then* Judas *which had Betrayed him, when he saw that he was condemned, repented himself, and brought again the Thirty pieces of Silver to the Chief Priests and Elders, saying, I have sinned, in that I have betrayed the Innocent Blood, and they said, What is that to us? See thou to that. And he cast down the pieces of Silver in the Temple, and departed, and went and hanged himself. And the Chief Priests took the Silver pieces, and said, It is not lawful for to put them into the Treasury, because it is the price of Blood. And they took Counsel, and bought with them the Potters Field to bury Strangers in. Wherefore that Field was called the Field of Blood unto this day. Then*

fulfilled that which was spoken by Jeremy the Prophet, saying, And they took the Thirty pieces of Silver, the price of him that was valued, whom they of the Children of Israel did value; and gave them for the Potters Field, as the Lord appointed me. Pilate then went out unto them, and said, What accusation bring you against this man? And they began to accuse him, saying, We found this Fellow perverting the Nation, forbidding to give Tribute to Cæsar, saying, that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? and he answered, Thou sayest it. Then said Pilate to the Chief Priests and the People, I find no fault in this Man, and they were the more fierce, saying, He stirreth up the People, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked, Whether the Man were a Galilean; and as soon as he knew that he belonged to Herod's Jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some Miracle done by him. Then he questioned with him in many words, but he answered him nothing. And the Chief Priests and Scribes stood and vehemently accused him,

and

and Herod with his Men of War set him at nought, and mocked him, and arrayed him in a gorgeous Robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together, for before they were at enmity between themselves: And Pilate when he had called together the Chief Priests and the Rulers and the People, said unto them, Ye have brought this Man unto me as one that perverteth the People, and behold I have examined him before you, have found no fault in him touching those things whereof you accuse him. No nor yet Herod, for I have sent you to him, and lo nothing worthy of Death is done unto him, I will therefore Chastise him, and release him. For of Necessity he must release one unto them at the Feast. And they cryed out all at once, saying, Away with this Man, and release unto us Barabbas (who for a certain Sedition made in the City, and for Murder was cast into Prison.) Pilate therefore willing to release Jesus, spake again unto them. But they cryed, saying, Crucifie him, Crucifie him. When he was set down on the Judgment seat, his Wife sent unto him, saying, Have thou nothing to do with that just Man; for I have suffered many things in a Dream. Pilate therefore willing to release Jesus, said unto them the third time, Why, What evil hath he done? I have found no cause of Death in him, I will

therefore chastise him and let him go; and they were instant with loud voices, and cryed out the more exceedingly, Let him be Crucified. Pilate *saith unto them, shall I Crucifie your King? the Chief Priests answered, We have no King but* Cæsar, *and the voices of them and the Chief Priests prevailed. Then the Souldiers took* Jesus *into the Common-Hall, and stripped him, and put on him a Purple Robe, and platted a Crown of Thorns and put upon his head, and a Reed in his right hand, and they bowed the knee before him, and mocked him, saying, Hail King of the* Jews, *and they smote him with their hands, and spit upon him. When* Pilate *saw that he could not prevail, but that rather a tumult was made, he took Water, and washed his hands before the multitude, saying, I am innocent of this just Person, see you to it; Then answered all the* People, *and said, His Blood be on us, and on our Children: Then* Pilate *willing to content the People, gave Sentence that it should be as they required, and he released unto them* Barabbas, *him that for Sedition and Murder was cast into Prison, whom they had desired; and when he had scourged* Jesus, *he delivered him to their Will to be Crucified.* Matthew 27. Mark 15. Luke 23. John 18, & 19.

A Prayer for Thursday *Morning.*

O Father of Mercy, and God of all consolation, since all Creatures confess thee to be their Governour and Lord, it becometh me the Workmanship of thine own hands, much more to reverence and magnifie thy Holy Majesty who hast created me in thine own image, but especially since thou hast provided away to deliver me from Everlasting *Death* and Damnation, to which the Temptations of *Satan* had subjected all Mankind, by reason of our Original Transgression, from which neither Men nor Angels were able to set us free, but thou, O Lord, rich in Mercy, and infinite in Goodness, hast contrived our Redemption in and through thine only and well-beloved Son, whom out of very love thou didst send unto the World to be made Man like unto us in all things, sin only excepted, that in his Body he might receive the punishment of our Transgressions, and make satisfaction to thy Justice by his Stripes and Wounds, that we who were indeed sinners should be healed and free; That by his Humiliation we might be exalted, and that by his Resurrection, *Death* and Hell should be vanquished to bring us to Life Everlasting, from which all the Children of *Adam*

were justly excluded. I acknowledge, O Lord, no Creature is able to comprehend the length, depth, breadth, and heighth of that most excellent Love; for thou didst display thy Mercy when none was deserved; thou receivedst lost sinners into favour when they rebelled against thee, and when they were defiled with the filth of unrighteousness, thou didst purifie them with the Blood of Jesus. O let my Soul now hate sin as much, and if possible, more than in the time of my darkness and unregeneracy I did ever love it, let me look and see how my Blessed *Saviour* was stripped naked, and scourged for my sins till the Blood ran down faster than ever my Penitential Tears did for mine iniquities, let me remember how these wretched Miscreants did spit in the very Face of God himself, so foul and deep were the stains and spots which sin had made in me, and though through the perverse dulness and blindness of my corrupt Nature I neither do nor can sufficiently weigh or consider the ample benefits I have received by the *Sufferings* of my Redeemer, yet according to the institution of our Lord, I persume to present my self at his Holy Table, to manifest to the whole World that by him alone I have received liberty and life, and that by him

him alone I have admittance to the Throne of Grace, and by his Merits have the blessed opportunity to sit at his Heavenly Supper, and to receive Spiritual strength both to do good, and to avoid all evil, that by him alone my Soul may be raised from sin, and my Body from death, and may receive both Grace and Mercy here, and assurance of Glory hereafter. Discover unto me O Lord that I have nothing which I have not received, that without Christ I can do nothing, that in me, that is, in my Flesh dwelleth no Good. Kindle in my heart and affections a fervent Zeal to do thy Will, embrace thy Holy Word, and walk in thy Ways. O Lord strengthen my weak Faith, give me the repose of a quiet Conscience, and the clear Light of the Gospel, and grant that it may convince me of the Errors of my Understanding, and depravedness of my Will, the disorder of my Affections, the impurity of my Thoughts, the vanity of my Desires, and the deceitfulness of my Heart; Make me sensible what a wretched Creature I was in my Birth, Defilement and Corruption; What I am in my Life, Vanity, and Folly; What I shall be in my Death, Stench and Rottenness; What am I therefore O Lord, that thou shouldst yet favour me, and shew thy self

so loving and bountiful a Father to me, Why shouldst thou so mercifully preserve me who am so unworthy a wretch, with thy favour and loving kindness; I know it is for his sake in whom there is no guile, and in whom there was found no evil that thou regardest me, and imbracest me; Pardon I beseech thee through Jesus Christ all my Sins, Faults, Vices and Offences, which make me unworthy of the least blessing; much more of partaking of thy Wedding Supper; endue me therefore with all Holy Vertues, that I may live a Godly Life, and continue to the end in good Works keeping a good Conscience toward thee, and toward all men; Let the Eye of thy Holy Providence watch over me, and grant me all thou knowest needful for me this day, and for ever, *Our Father*, &c.

A shorter Prayer for Thursday *Morning.*

BLessed Lord God, and most Merciful Father, who after the Sacrament of Regeneration hast appointed us to receive the blessed Sacrament of the Lords Supper, instituted by our Saviour Christ, for confirmation of our Faith, have mercy upon me a vile sinner; who by reason of my natural corruptions, and manifold transgressions, am not worthy to approach to thy Holy Table. O Gracious God par-

don

don my iniquities, and disdain not to accept me into thy favour, but forgive all my sins that I have committed in Thought or Word, in Pride, Wrath, Envy, Sloth, Covetousness or Wantonness; give me a true and lively Faith to believe thy Word, and the promise of my pardon annexed to thy Sacrament, being accompanied with a serious Repentance, and reformation of Life: Inflame me with Love and Charity toward all Men, to do good, and to pray for them, that I may follow the steps of my Blessed Saviour who was Accused and Condemned for a Malefactor, though Spotless and Innocent, and who came from Heaven on purpose to redeem lost sinners. Open the Eyes of my Understanding, and help me to examine my Knowledge, Faith and Repentance: Let me Hunger and Thirst after Righteousness, and satisfie me with thy Heavenly Food, and make me a real partaker of all the benefits of thy Passion. O Dear Lord Jesus since thou hast suffered so many things for my sake, and hast commanded me not to despair nor distrust thy goodness. Grant me Grace so worthily to eat of this Bread, and drink of this Cup, that I may continually remain in thy Grace and Favour. O give me the full consolation of this Mystery, and

commemoration of the precious Death of thy Son Jesus Christ, that my Faith may be increased, my Hope confirmed, my Charity inflamed, my Conscience quieted, and my Soul assured of Salvation in his Blood. Let no profaneness enter into my heart so long as I am about this Holy Action, but give me Grace to communicate with purity of heart, and cleanness of soul, with a stedfast Faith. Have Mercy upon me, good Lord, that by unworthy receiving I be not guilty of his precious Blood, who came down from Heaven, lived with Men and swum through a Red Sea of Blood in his Agony and Passion to be my Redeemer. Preserve me this day from all perils and temptations, that I may live in thy Fear, and die in thy Favour, and at last be received into the Blessed Arms of my Dear Saviour, with whose most Holy Prayer I conclude my weak Petitions, saying, *Our Father*, &c.

Sacramental Contemplations on our Saviours Condemnation, Scourging, Crowning with Thorns, and being delivered to be Crucified by Pontius Pilate.

I.

WHEN thou approacheſt O my Soul to that sacred and solemn

Institution of thy great Redeemer; remember that he appointed this Holy Sacrament that Night in which he went into the Garden to be a special Commemoration of his last and sorest Sufferings, which he began to undergo in that place, and having endured much Agony there, he was pursued and fetcht Bound from thence by Ingrateful and Bloody-minded Men to the City of *Jerusalem*, still to suffer more. And having taken and bound thy Blessed Lord, insulting over him as their Prisoner, they carry him from Place to Place, from Court to Court, from Person to Person, as a pleasant show and grateful sight to them that hated him; for he was led first to *Annas*, from *Annas* to *Caiaphas*, from *Caiaphas* to *Pilate*, from *Pilate* to *Herod*, from *Herod* to *Pilate* back again, and from thence to the place of Execution; For thou O my Soul, hast wandered from God, and run from Creature to Creature, from one iniquity to another, and didst justly deserve to be driven from Place to Place by the revenging Justice of the Righteous God; and to suffer perpetual Banishment from the favourable Presence of the Glorious God, and to be led at last to Hell the dreadful place of Execution to suffer Everlasting Death, the Just and Deserved Punishment of thy Sin: But

thy

thy Holy Lord and Blessed Saviour, when in the hands of violence, was hurried up and down, having no rest Night nor Day, that thou mayst have a fixed Habitation with God above, an Eternal Mansion and Everlasting Rest in the Highest Heavens; wherefore when thou art ingaged in this Divine Duty, fix thy Thoughts upon thy suffering Saviour, and keep him in thine eye during the whole administration, that the sight of thine Eye may affect thy Heart.

II.

FOllow the blessed Jesus in thy Contemplations, O my Soul, and thou shalt see him early in the Morning led from the Court of the High Priest to another Tribunal, there behold him at the Bar, and *Pontius Pilate* on the Judgment seat; there the Prince of Life did stand to be tryed for his Life before a mortal man; there thou seest the Creator stand before the Creature, the work of his hands; there stands the innocent to be judged by the guilty; He that had no sin, before a Man full of sin. O my *Soul*, was there ever such a wonder as this, the God of Heaven stands Arraigned as a Prisoner at the Bar of Man; a sinful Man judging his Righteous Judge? But O my Dearest Lord, how do I see thee stand before the Roman

Governour? Alas, there thou stoodst as if thou hadst been a Malefactor, when yet there never was guile in thy Mouth, nor evil in thy heart, nor any wicked work found in thy hands. There I see thee stand in Fetters, and in Bonds, who camest to strike off my Irons and my Chains. There I see thee stand with the greatest ignominy and disgrace, who art the Lord and Prince of Glory, and yet there I see thee stand with a patient mind, and an undaunted courage, resolved to suffer whatever punishment & death they should adjudge thee to, and that for my sake, and the sake of all true penitents.

III.

ALas my Lord, what ails my heart to be so hard, that it doth not roll and relent within me, that mine eyes behold such an amazing sight, and yet my soul is no more moved; when tho' I was the Debtor and the Prisoner, I was the Offender and the Malefactor, that thou shouldst stand there as my surety, and yet I to be no more concerned at thy shame and sorrow! O why do not tears fall from my eyes to see thee in my stead in such a condition! Why do not Rivers of Water gush from my heart, and run down my cheeks with swift and speedy streams when I behold thee arraigned at the Bar for my offences, for the least

of

of which I could not have ſtood before thee?

IV.

KEep thine eye ſtill upon thy Saviour, O my ſoul, and while thou ſeeſt him at every Bar, in every Court, thou ſhalt hear him Accuſed, becauſe that wherever thou hadſt gone thine Accuſers would have followed thee, the Law of God, thine own Conſcience, Satan, and God himſelf would have cloſely purſued thee; But Bleſſed Jeſus, what do I hear them lay to thy charge? Some ſaid thou was guilty of Blaſphemy; others charge thee with Hereſie, Sedition, and Treaſon; but alas it was I, not thou that waſt guilty, I was guilty of Treaſon againſt the Eternal God, and thou waſt accuſed of Treaſon againſt a Mortal Man; againſt me the Accuſation was undeniable, againſt thee it was falſe and unreaſonable; they laid unto thy charge things that thou knoweſt not, whilſt I was juſtly chargeable with multitudes of evils. Wo is me that ever I was guilty! That I have offended! My Heart is troubled, and my Soul is grieved, for Committing what I could never have been diſcharged of, if thou hadſt not been accuſed. I had many witneſſes againſt me that were true, but thou only falſe ones, and yet thou waſt proceeded againſt whilſt I am ſpared.

V. But

V.

BUT yet O my Saviour, I see thee silent in the Courts of Men, unto all the false witness that was brought against thee; when thou wast Accused before the High Priest, thou heldest thy Peace, and when before *Pontius Pilate*, thou answeredst not a word, and when before *Herod*, thou answeredst nothing: I Blessed Jesus, was guilty, and thou standing as my surety didst hold thy Peace; I could answer nothing at the *Bar* of God when charged truly by many witnesses. And therefore thou answeredst nothing at the *Bar* of Men, when charged falsly by many witnesses. Come then, O my Soul, why art thou cast down with fears and despair? Is it because thou hast sinned, and deservest to be condemned for the same; Why where is thy Faith and Hope in Christ? Dost thou not see that he hath been condemned already? He had sentence after sentence, and condemnation upon condemnation, that so they that believe on him, and heartily obey him as their Lord and Saviour should never be condemned; Why then dost thou sit and mourn as if without Hope? Dost thou at the Holy Table see that thy Lord did die, and dost thou not know, it was not for his own sins he was condemned?

the Judge himself often testified he found no fault in him, and that he was Just and Righteous; was thy Redeemer then condemned for the sins of repenting Converts, and shall they be condemned too? Oh no, it shall never be, Christ will never suffer it, nither will the mercy and faithfulness of God permit it; yea his Justice will never require it, for when the Chief Priests, Scribes, Elders, and Rulers upon Earth, did conclude with one consent, He is guilty of Death; then the Father, Son and Holy Ghost in Heaven did unanimously conclude that whoever believed on him should be partaker of Eternal Life.

VI.

Therefore methinks I hear my Lord and Saviour say, Let not thy former neglects and refusals discourage thee from receiving me now, and then thy forepast'd follies shall not be thy ruine, since I have satisfied for thy sin if it be not a final refusing of me, for this was one part of my sufferings, that a *Barabbas* was preferr'd before me; the Child of the Devil was more desirable in their eyes than I, the Son of God, wherefore, O doubting Soul, if thou dost now love me above all, this sin also is forgiven, and shall never be laid to thy charge.

VII. Look

VII.

LOOK again, O my Soul, if thou wouldst behold the Love of Christ, and the evil of sin, both in the greatness thereof, and see thy Lord disgraced, and put to pain by wearing a Crown of Thorns: O never did Head better deserve a Crown of Gold, that now is Crowned with Thorns! O Blessed Jesus! What have my sins done to thee, that thou must wear a Crown of Thorns? and what have thy sufferings wrought for me, that I should hereafter have a Crown of Life, of Righteousness & Glory?

HYMNS.

I.

MY Soul entirely shall affect
The Lord, whose Ears my Groans respect
In Misery he heard thy Cry,
To him thy Prayer direct.
Sorrows of Death my Soul assail'd,
The greedy Jaws of Hell prevail'd,
Depress with Grief, when all Relief,
And humane Pity fail'd.
I crye'd; My God, O look on me,
Thou ever just th' afflicted free,
O from the Grave thy Servant save,
For Mercy lives in thee.
What shall I unto God restore
For all his Mercies? Fall before
His Holy Throne and him alone
With Thanks and Praise adore.

I will perform my Vows this day,
Where they frequent who God obey,
Right precious is the Soul of his,
He sees and will repay.

Lord, I am thine, thy Handmaids seed,
By thee from Death and Hell am freed,
My Prayers shall rise in Sacrifice.
My Thanks thy Altar feed.

I will perform my Vows this day,
Where they frequent who God obey,
Even to the Court I will resort,
And there will Praise and Pray.

II.

A Banquet Lord thou hast prepar'd,
A Table of fat things.
Replenished it always is
Food suitable for Kings.

The Fare is thine, of thine own cost
The Lamb is of thy Fold.
It is the best of all the Flock,
Better to us than Gold.

No spot in him was ever found,
No blemish, but all pure.
Yet for us he had many wounds,
Thy Wrath he did endure.

He drank a ful draught of this Cup
That no Wrath might remain,
That we might drink in draughts of Love
And live to thee again.

An

And spend our days upon the Earth
In Joy through thine own Spirit
Until we come thy Glory great
In Heaven to inherit.

A Prayer for Thursday *Evening.*

HOly and Eternal Lord and Saviour, What are we that thou so regardest us to give thy self to us, to be one with us, that we may have Life in us, even Life immortal, which will quicken and raise us up at the last day: O God, my Lord, I am not worthy of the least of thy Mercies, how much less of this which is the greater; greater than the World, greater than the Heavens, greater than all the Treasures of Heaven and Earth, but I beseech thee look upon me in the greatness of thy Mercies, not weighing my Merits, but pardoning my Offences: The Holy Communion of thy Blood is a Sacrament of Love, and this is thy Commandment, that we should Love one another even as thou hast loved us, for we being many are one Body, whereof Christ our Lord is the Head; O thou blessed and undivided Trinity, which teacheth us that all our doings without Love and Charity are nothing worth, send into my heart that most excellent gift of Charity, and enflame my Soul with the Celestial Fire of thy Love, that

that I may perfectly love thee, and worthily magnifie thy Holy Name. I most humbly beseech thee to open the Eyes of my Mind, and to cleanse the thoughts of my Heart, that I may see and acknowledge my sins which I have daily committed in Thought, Word and Deed against thy Divine Majesty, and that duly lamenting them, I may obtain of thee the God of all Mercy, perfect remission and forgiveness thro' Jesus Christ my Surety and Saviour, who hath already been arraigned for my sins, and stood at an earthly Judge-ment-Seat, that I should be able to stand before the Son of Man, when he shall sit upon his glorious Judgment-Seat. O blessed Redeemer! my Soul had been ever cast down within me, and overwhelmed with everlasting despair, if thou hadst not answered for my Debt, and suffered for my sin, which since thou hast done, I live in Hope, and am perswaded that thou wilt not suffer me to be cast down to Hell. In thee I trust, my Lord and Saviour, and am verily perswaded that believing in thee, and obeying thy Commandments, I shall be acquitted before the Heavenly Judge, and that the sins thou hast satisfied for, shall not be laid to my charge, in confidence whereof my Soul doth bless

see now, and all that is within me doth magnifie thy Sacred Name; and when I communicate at thy Holy Feast, let thy sorrows and sufferings be brought to my remembrance. O Lord, my sins are many and great, and I have nothing to plead, but do thou behold thy Son and my Surety, Scourged, Crowned with Thorns, Buffeted, Spit upon, and Imbrued in Blood. O Lord, behold the Man Christ Jesus, and look upon my sins no more, to charge them upon me; I do acknowledge that I have deserved thy Stripes, thy Anger, and thy Wrath, but thy Son hath been Scourged and Condemned for my sins, and Abused by sinful men, as never man was. If thou wouldst look upon me with an Angry and Displeased Eye, behold thy Son, and then view me with a favourable and gracious Countenance. Wo is me, I have in all things Offended, but I desire sincerely to confess and bewail all my sins, and am willing to leave them by the assistance of thy Grace, and to Judge my self for them. And though I be altogether unworthy, yet for the worth and merits of my Saviour, in whose deserts and mercy I put my whole trust and confidence, he being the propitiation not only for my sins, but for the sins of the whole World; I hum-

crave pardon for them, and all my other sins which I have now forgotten, and whereof my Conscience may be now afraid, desiring to come to thy Holy Supper: With a clean heart, and pure Conscience, with a clear and assured Faith, and with a full and perfect Charity, that so I may be a worthy receiver of that Blessed Mystery. Preserve me this Night from all dangers of Body and Soul, into thy hands I commend my self and all that is mine; for in thee hath been my Hope all the day long, and under the shadow of thy Wings shall be my Refuge day and night for ever, concluding my imperfect Devotions with my Saviours most perfect form of Prayer, *Our Father, &c.*

A shorter Prayer for Thursday *Evening.*

O Blessed and Eternal Jesus, who gavest thy self a Sacrifice for our sins, thy Body and Blood for our Spiritual Food, thy Blood to nourish our Spirits, and to quench the Flames of Hell and Lust; who didst so love us who were thy Enemies, that thou desiredst to reconcile us to thee, and becamest all one with us, that we might live the same Life, think the same Thoughts, love the same Love, and be partakers of thy Resurrection, and Immortality; open every Window of my

Soul

Soul that I may be full of Light, and may see the Excellency of thy Love, the Merits of thy Sacrifice, the Bitterness of thy Passion, the Glories and Vertues of thy Mysterious Sacrament. Lord, let me ever Hunger and Thirst after this Instrument of Righteousness, let me have no gust or relish of the unsatisfying delights of things below, but let my Soul dwell in thee, and when my heart is dead and dull, let me behold my Blessed Saviour Arraigned, Accused, Scourged, Condemned, Wearing a Crown of Thorns, Buffeted, and Spit upon, Reproached, and Mocked, and if I am not altogether sensless and past feeling, let this move me to love and delight in him, let my Love be kindled, my Affections melted, and my desires inflamed toward him. Let me for ever (Dear Jesus) receive thee spiritually, and very frequently communicate with thee Sacramentally, and imitate thy Vertues piously and strictly, and dwell in the pleasures of thy House Eternally. Lord thou hast prepared a Table for me against them that trouble me, let this Holy Sacrament of the Eucharist be to me a Defence and Shield, a Nourishment and Medicine, Life and Health, a means of Sanctification and Spiritual growth

that I receiving the Body of my
weet Lord, may be one with his My-
tical Body, and of the same Spirit, unit-
ed with indissoluble bonds of a strong
Faith, and a holy Hope, and a never-fail-
ing Charity, that from this Vale I may
pass into the Visions of Eternal Bliss,
from eating thy Body to beholding thy
Face in the Glories of thy Everlasting
Kingdom. O Blessed and Eternal Jesus,
grant me moderate and refreshing rest this
Night, and make me always mindful of my
latter End, that I may die in the Lord, and
rest in hope of a joyful Resurrection. *Our*
Father, &c.

Sacramental

V. Iesus bearing his Crosse.

Sacramental Preparations FOR Friday.

V. Our Saviours bearing his Cross to his Crucifixion.

The History.

AND they took Jesus, and after they had mocked him, they took the Purple Robe off from him, and put his own Raiment on him, and led him away to crucifie him, and as they came out they found one Simon *a Syrenian, who passed by, coming out of the Country, him they compelled and on him they laid the Cross that he might bear it after Jesus, and there followed him a great Company of People, and of Women, which also lamented him. But Jesus turning unto them, said, Daughters of Jerusalem weep not for me, but weep for your selves and for your Children; For behold the days are coming, in which they shall say, Blessed are the Barren, and the Wombs that never bare, and the Paps which never gave Suck. Then shall they begin to say to the Mountains, Fall on us: and to the Hills cover us. For if they do these things in a green Tree, what shall be done in the dry? And there were also two other Malefactors led with him to be put to Death.*

Matth. 27. Mark 25. Luke 23. Jo. 19.

A Prayer for Friday Morning.

BLeſſed Lord Jeſus, thou art infinite in Mercy, and thy ſtretcht-out Arms on the Croſs can incompaſs the largeſt extenſion of my tranſgreſſions, Springs of Mercy flowed from thy Head when thou waſt crowned with Thorns, and forced to carry the Croſs for thy own Crucifixion; O then let thy Blood be my Bath, purge me with Hyſſop, and I ſhall be clean, waſh me, and I ſhall be whiter than Snow; and to capacitate me for theſe Mercies, let deepeſt ſorrow wound my Soul. Oh let it grieve my Spirit that I have lived ſo long to the grief of thine Dear Saviour, I even tremble when I reſolve to approach thy Holy Table conſidering thy Holy Word declares that he who Eats and Drinks unworthily is guilty of thy Body and Blood, and Eateth and Drinketh *Damnation* to his own Soul, and this ſevere ſentence on unworthy Communicants makes me afraid to come to thy Altar. But when I conſider that thy ſentence is as ſevere againſt thoſe who being invited refuſe to come, for thou haſt ſaid, They ſhall not taſte of thy Supper

and

and unless we eat thy Flesh, and drink thy Blood, we have no life in us, I am afraid to keep away. But blessed be thy Mercy, O Lord! For in this strait thou art my guide, and inviteſt me to thy Table, thou calleſt me to seek thy Face, and my heart replies; Thy Face Lord will I seek: If thou Lord shouldſt be extream to mark what is done amiss, Alas! I am unfit not only to communicate, but to perform my daily Devotions. I know, O Lord! that if I should stay till I am worthy, I should then never come, and therefore tho' unworthy of so unspeakable a mercy, yet I come to beg thy Grace to make me worthy, or at least such as thou wilt accept: O blessed Jesus! open my eye of Faith to discern thy Body and Blood in the Holy Sacrament, & to dispose my Soul, that I may feel all the happy Effects of thy Divine Institution; that my Soul may receive such lasting impressions of thy Goodness, and be ravisht with the Love of thee, and the incomparable delights of thy Service, and with such an early foretaſt of Heaven, that all the pleasures of sin may appear to me tasteless and unwelcome. O heavenly Father clothe me with the wedding garment, even the graces of my blessed Saviour, for then I am sure to be welcome to thy Table.

when I come thither in the merits of thy beloved Son, in whom thou art always well pleased! O Gracious Father, fill me with a lively Faith, deep Humility, filial Obedience, inflamed Affections, and Universal Charity. O raise in my Soul all those Heavenly transports of Zeal and Devotion, of Love and Desire, of Joy, and Delight, of Praise and Thanksgiving which become the remembrance of a Crucified Saviour, and of one redeemed by the blood of God. O Lord God, I have sworn, and I will perform it, that I will keep thy Righteous Judgments. But alas! I am unable of my self to do nothing that is good, nor so much as to think one good Thought: and I no sooner rise from my knees, but I fear I shall be tempted to those sins which I have solemnly renounced, and those temptations which will certainly overcome me, unless thou, Lord, dost seasonably interpose thy Grace to withhold me: But I can do all things through thee strengthening me. Be thou then O Blessed Saviour, perfect thy Strength in my Weakness, for in thee only is my Trust. O my God, thou hast promised to give thy Holy Spirit to those that ask it: Behold Lord, I do earnestly ask thy Holy Spirit now of thee. O fulfil thy Gracious Promise to me, O vouch-

afe me thy Holy Spirit, to purifie my corrupt Nature, to ſtrengthen my weakneſs, to comfort me in troubles, to ſuccour me in Temptations, and to aſſiſt me in all parts of my duty, that I may hereafter live in thy fear, and in future univerſal obedience to all thy Righteous Laws. Thou ſearcher of hearts knoweſt the ſins I am moſt inclined to, and herein will lye my greateſt danger of backſliding: But O my God, I beg a double portion of thy aid againſt it; Hold up my goings in thy paths, that my footſteps ſlip not: O work in me that victorious Faith by which I may overcome the World, the Devil, and my own corrupt Nature. True it is, O God, that there are many ſins which upon Examination I find through thy Grace I have not committed, yet not unto me O Lord, but to thy Name be the Glory; but alas there is in my depraved Nature ſo great a proneneſs to evil, and a curioſity to try what ſin is, that without thy reſtraining Grace every Temptation is able to draw me from my Obedience, and to overthrow my preſent Reſolutions. But my help ſtandeth in thee, O great Creator, who haſt made Heaven and Earth, and I commit my Soul to thy keeping, O thou that art Faithful as well as Almighty, keep that

safe which is committed to thy Trust, that I may not be beguiled by the deceitfulness of sin, or betrayed by my own treacherous heart, or suprized by my spiritual Enemies, and give me Grace to watch and pray incessantly, lest I enter into Temptation. I believe, O gracious Lord, that thou didst suffer the greatest Indignities for the sake of sinners, that thou the great Judge of Heaven and Earth, wast thy self dragged to the Judgment Seat, and condemned, that thou, O King of Heaven, wast crowned with Thorns, & oppreſt with the weight of thy own Cross, and all this to save us sinful Men, when we were thy utter Enemies, and had nothing to move thee to pity us, but our extream misery, nothing to save us but our great unworthiness, and thy great mercy! O thou infinite Lover of Souls, with all my heart I desire to love, to praise, and to adore thy Love to me! I adore thee, O blessed Jesus, when I consider the benefits I receive through thy Mercy by thy Holy Sacrament, Glory be to thee, O Lord, who there maltest thy own Body and Blood to become our spiritual food to refresh our Souls, and by this heavenly food doth mystically unite us to thy self, dost nourish our Souls, live the Life of Grace here, and dost raise

us

us up unto Life Everlasting hereafter. Lord, do thou evermore give me this Bread, and prepare my heart for the worthy receiving thereof, and grant that I may withstand all the Temptations, and be preserved from all the dangers of this day, and live always under thy protection, through Jesus Christ, in whose holy words I sum up all the Graces, and Blessings I stand in need of. *Our Father*, &c.

A shorter Prayer for Friday *Morning.*

GRacious Redeemer, who out of thy pierced side openest to all that thirst for thy Grace a Fountain for sin, and for uncleanness, the one of Water, the other of Blood, to purge the guilt and filth of sin, and hast sealed these inestimable blessings of Sanctification and Redemption unto all true Christians by the Sacraments of Baptism, and thy Holy Supper; Assist me by thy Spirit in the use of these Holy Mysteries of thy Blessed Body and Blood; let me remember the sufferings of the Holy Jesus, the reproaches and insolencies he endured, how he bore his Cross, on which he suffered a most painful and painful Death, and all for the sake of me, and all penitent sinners. Most bountiful Lord, who hast prepared such a Table for me, give me a heart worthi-

ly to receive these heavenly dainties to the Glory of thine infinite goodness, and the everlasting comfort of my soul; clear the eyes of my understanding from all carnal imaginations, that I may rightly distinguish the signs from the things signified by them, and discern thy Body from common Meat; sharpen my Appetite, that I may feed on this Bread, of which whoever eateth, shall never hunger, and thirstily drink of this Cup, of which whoever drinketh, shall never thirst. O thou the true Food of my Soul, receive me, who am preparing my self to receive thee, quicken me with thy spirit, and then feed me with thy flesh, vouchsafe to me thy Grace, who communicatest to me thy Nature, that as in and by these Holy Mysteries I receive Life from thee, so I may also receive by them Grace to live to thee, not seeking my own pleasure, nor doing my own will, but devoting the remainder of my time to thy service, and yielding my self to the Power of thy Grace to work in me always that which is well pleasing in thy sight. Be my God and my Guide this day and for ever, through the merits of Jesus Christ. *Our Father*, &c.

Sacramental Contemplations on our Saviours bearing his Crofs to his Crucifixion.

I

ONCE more, O my Soul Contemplate that thou art now preparing thy self for that Divine Banquet which thy loving Lord inſtituted a little before thoſe Sufferings, and that Death, before the breaking of his Body, and the ſhedding of his Blood, which he declared, to be ſignified by the breaking of the Bread, and the pouring out of the Wine. For he went that very Night into the Garden, where he fell into a bloody Agony, and was betrayed by one of his own Diſciples, and that very Night was he brought bound by a band of Soldiers to the City of *Jeruſalem*; where that Night alſo he was Accuſed, and Condemned to Death in the High Prieſts Hall, and being Mockt, Abuſed, Spit upon, and Beaten there, the next Day early in the Morning was led bound to the Civil Magiſtrate, in whoſe Judgment Hall being Arraigned, Accuſed, Scourged, and Condemned to the death of the Croſs, they are in haſte to lead him to Execution.

II

ALAS, my Lord, their haſtning doth condemn my loitering, their quickneſs my ſloth, their preſent ſpeed ar-

my long ſtay, they made more haſte to come againſt thee, than I did to come unto thee: They made greater ſpeed to bring the guilt of thy blood upon themſelves, than I to have it applied to my Soul; they to pull it on their own heads, than I to lay it to my heart. When *Pilate* ſaid, Take ye him, and Crucifie him, it was not many hours but they Executed his wicked Commands. But though thou, Dear Lord, didſt ſay to me, Take me, believe on me, accept of Life and Salvation, obey my precepts, yet, like a Rebellious ſinner as I was, it was many years before I did according to thy command. Alas! my Lord, I am aſhamed, and my Soul doth bluſh to conſider, that theſe thine Enemies were more haſty to rebel, than I was to obey; that they without delay ſhould bring thee to the Croſs, and I was ſo long guilty of delay before I did believe on thee, who for my ſins waſt nailed to the Croſs.

III.

BUT if thou blameſt thy ſelf for thy long delays hitherto, what doſt thou mean, O my Soul, to loiter ſtill? Why do I find thee ſo backward and ſo dull, even now when thou art preparing for that Holy Entertainment, wherein theſe things will be preſented to thy view, and brought

to

to thy remembrance, and yet thy Affections are not moved. Alas! the feet of thy Body are apt to out-run those of thy heart and affections; the former may bring thee to this Supper of the Lord, but thy affections are apt still to stand still, and not to move after Christ the Lord and Master of this Feast. Where is thy Faith and Love, thy Repentance, and thy Sorrow, thy Hope, and thy Joy, thy longing for, and trusting in thy Lord and Saviour?

IV.

ROuse up then, O my sleepy Soul; and if there be any sparks of Grace in thee, blow them up till they burn within thee, till they be all in a flame for the consuming of thy sins and lusts, the worthless dross that still remains within thee, and if thou art not stupid indeed, behold thy Lord, thy dear Saviour, thy condemned Redeemer going along to the place of Death; Imagine thou heareſt the Crier going before, and saying, Jesus of *Nazareth*, which is called Christ, is going to be punished with the Death of the Cross for Blasphemy, and Treason in denying Tribute to *Cæsar*, and making himself a King. Canst thou hear this, O my soul, and not be grieved, that none of all the gracious words he had spoken, the miraculous works he had done

done, in opening the eyes of the blind, in healing the sick, in raising the Dead, and casting out Devils, that none of these Excellencies were proclaimed before him, though he had really performed them, but that to make his Person and his Doctrine more despicable, they confront him with such things as he never had said nor done.

V.

BUT who is he that follows next the Common Cryer? Who is he that goeth with a Crown of Thorns upon his Head, and the Cross upon his Back? Alas, it is my Lord and Saviour; It is the Son of God, thou mayest know him, O my Soul, by his swollen Face, and by his Eyes beaten Black and blew, and from the drops of blood that fall on the ground as he passeth along, caused by his late sore scourging, and by the Thorns yet sticking in his sacred Head. Alas, it is my very Lord, my sweetest Jesus, and Gods Anointed one, he bears the Cross that by and by must bear him; Alas, my Lord is going to suffer for my sins, ah wo is me! And yet happy I, that he is going to be put to Death for my sins. There is the Wood, but where is the Lamb for a Sacrifice? Behold there is the Wood and the Lamb too, even Christ the Lamb of God, who takes away the

sins

sins of the World; It was a piercing sight to *Abraham* to see *Isaac* carry the Wood with which he was to sacrifice him, had not the Angel called from Heaven and forbid him; *Isaac* went along, and did not know he was to be a sacrifice; but Christ thy Lord did bear the Wood, and knew that he was the Lamb to be sacrificed thereon, and yet he passeth along with admirable magnanimity and patience.

VI.

ALAS, did ever Men or Angels see the like before or since this time? No certainly, what ailest thou then my soul that thou art no more affected; To see thy Lord go along with such a heavy burthen on his Body, and with a far heavier upon his Soul, even the burthen of thy sins, a weight sufficient to have crushed all the Angels in Heaven? To view him in the Company of Thieves, on each side one, and attended with the Executioner, and a Band of Souldiers: To see the Chief Priests and Rulers in their Pride and Pomp while the Lord of Glory was incompassed with reproach and shame, and his Enemies rejoycing that they had obtained their Will, and yet what ails thee, O my Soul, that thou canst not weep as much as they rejoyced, nor lament as much as they tri-

triumphed? Thou haſt deſerved to be debarred from the heavenly *Jeruſalem*, and thy Lord, with the greateſt diſgrace, is led out of earthly *Jeruſalem*: Thou haſt deſerved to ſuffer without the Gates of the heavenly City, and thy Lord is led out to ſuffer and die without the Gates of an earthly City: He had led their Fathers out of *Egypt* with joy and gladneſs in their hearts, and yet their ingrateful Poſterity led him out of their City with grief and ſorrow in his heart.

VII.

BUT Jeſus *ſaid, Weep not for me, but weep for your ſelves, and for your Children.* Bleſſed Redeemer! Thou ſaweſt what miſeries were coming upon this wicked Jewiſh Nation, and art concerned for them more than thou art for thy ſelf! In all thy ſufferings, thou didſt not conſult thine own welfare ſo much as ours. It was for my ſake that thou didſt endure the torments that fell upon thee. Thou waſt loth I ſhould periſh, and wouldſt rather die than I ſhould be undone. Thy Fathers wrath was levelled at me, and thou didſt ſtep in, and tookeſt the blow that I might eſcape. The Curſe of the *Law* was pronounced againſt me who was the offender. Thou wenteſt in the midſt of the fire that I might not be burned; and if this mercy does

does not melt my affections, how inexcusable must I make my self? O let these thoughts for ever dwell in my mind, that I may live as becomes the Gospel of Christ, and may think no service so sweet as thine.

VIII.

AND there were two other Malefactors led with him to be put to death. Dear Jesus, what a blessed opportunity had these wretches to save their souls, even at the last moment of their lives. An opportunity, the like whereof was never before, nor ever will be again. Here was a happy day for them to have secured Christ's favour, who would not have denied his grace to them, had they been but willing to accept of it upon this extraordinary occasion, which one of them did, but the other let slip the opportunity which God put into his hands; So have I done many a time, Blessed Saviour, for when I have been in a good frame, when thou hast put good thoughts and resolutions into my heart, what opportunities had I to make my self for ever! But I have returned to the love of the World, despised these opportunities of Grace, and justly deserved thou shouldst deny me for ever. Holy Redeemer, visit once more with thy Salvation, with the day-spring on high, and I will admit thy beams into

into my Soul, that I may be enlightned, edified, sanctified, and prepared for ever.

HYMNS.

I.

TO thee I cry, Lord hear my cryes,
O come with speed unto my aid;
Let my sad Prayers before thee rise,
Like Incense on thy Altar laid,
Or as when I with hands displaid,
Present my Evening Sacrifice.

Before my Mouth a Guardian set,
My Lips with bars of silence close:
O let me not thy Laws forget,
And wickedly combine with those,
Who thee and all that's good oppose;
Nor of their deadly dainties eat.

II.

LOrd shower on me thy Grace,
Inrich with gifts Divine;
Let thy illustrious face
Upon thy Servant shine;
That all below
The arched Sky,
May thee and thy
Salvation know.

Let all thy Praise rehearse,
With one united voice;
Sing in melodious Verse,

Thy Power obey;
Whose Justice shall
Dispose of all
All Scepters sway.

Let all extol thy worth,
Then shall the smiling Earth,
Her pleasant Fruits bring forth;
Nor ever mourn in Death.
We who implore,
Thy Blessings find,
And all Mankind
With fear adore.

III.

THE Bread of God so truly call'd,
That giveth Life unto the World,
Is he that down from Heaven came:
And with the sweet Cœlestial Bread,
Lord, let us be repleniſhed;
And give us ever of the same.

For he that (as the Scripture saith)
Lays hold on Christ by lively Faith,
Shall never thirst nor hunger more:
For by this Faith, and feeding so,
Out of his Belly there shall flow
Of Living Waters plentious store.

The Spirit and the Bride do say,
Come, come away without delay:
And since that they have said it first,
[illegible] do,

Reply the same, and say so too;
Come every one that is athirst.

The Water of Eternal Life,
Take without price, take without strife;
Take freely whosoever pleases.
Behold the Judge at door doth stand,
His coming is so near at hand.
Amen, Amen, so come Lord Jesus.

IV.

THE glory of Salvation
Will come and will not stay,
Our earnest suit is to the King
Lord send thy Son away.

No wrinkle then shall on our Cheeks
No spot be on our Face
But comely we shall all appear
In beautifying Grace.

Yea Face to Face we shall him see
With pleasure and delight,
And in his Presence ever be
Praising him Day and Night.

A Prayer for Friday *Evening.*

I Dare not presume to compass this Altar, O Lord, before I have cleansed and purified my heart by profession of my Faith in my Redeemers blood. For thy sacred Word teacheth me, that holy things

must not be given [illegible], nor Pearls to Swine: What is so [illegible] as the Body and Blood of thy Son, in which the Rays of thy Divine Majesty are conspicuous? What Pearls so precious as this Sacrament, and is there any Dog or Swine so unclean as I am by Nature? With loathing of my self, and greatest detestation, I confess, that never Dog so oft returned to his Vomit, nor Sow to the wallowing in the Mire, as I have to the Mire of sensual filthiness. I was at first conceived in lust, and since lust hath conceived in me, and brought forth sin, and sin had been long ago consummate, and brought forth death, if thy preventing Mercy and Grace had not killed sin in the Birth. I am not able to conceive what sin I have in my heart, much less what sins I have uttered with my Tongue: My best actions are tainted, how much more my defections? My Prayers against sin, are, through their many imperfections, unless thou cover them, abominable in thy sight, how much more the sins themselves, against which I pray? All the Remedies which thou hast prescribed in thy Law and Gospel against the maladies of my Soul, have increased them, and so improved my sin, that every Line and Precept in thy Law, which should have directed me the way to

Hea-

Heaven, is a hand-writing against me, sentencing me to Hell. O Lord, thy Commandments are exceeding broad, and extend not only to our Words and Actions, but to our Thoughts and affections. The very inclination to sin without consent of the will, the delight in sin against the consent of the will, our vain fancies by day, and dreams by night, though not in our power to prevent, are pollutions in thy eyes, which are purity it self. Who then can say his heart is clean? Or who knows how oft he offendeth? O cleanse thou me from my secret faults: Pardon all my known and unknown Transgressions, whether they be omissions of any thing commanded by thee, or commissions of any thing Forbidden, whether sins against the Law and the Light of Nature, or sins against the Gospel, and the Covenant of Grace. The weight of all my sins laid together, would certainly sink me into despair, if the Promises of thy Gospel did not bear me up. Yet have I not so highly prized them, nor stedfastly believed those that concerned me, nor frequently recalled them to mind, nor carefully applyed them: I have not rent my heart with Godly sorrow, nor thoroughly repented of my sins, nor denyed ungodliness and

and worldly lusts [illegible] firmly resolved and endeavoured [illegible] Godly, Righteous, and a Sober Life, that I may be capable of thy Grace, bringing Salvation to all true believers. I have not accounted all things as loss in comparison of the excellent knowledge of Jesus Christ, I have increased my sin by presumptuous relying upon the riches of Christ's merits, Even since I received the blessed Sacrament, and bathed my Soul in my Redeemers Blood, I have defiled my self with sensual pleasures, and broken my Holy Vows, and thereby incurred the greatest danger by unworthily receiving that which alone can take away the guilt of my sin, the blood of my Saviour shed out of his Crucified [illegible] O miserable wretch that I am! who shall deliver me from the Body of this death? None but thee, none but thee, O Dear Redeemer, who wast mocked, abused, buffeted, condemned, and bore'st the Cross for me, who by the death of thy Body, and effusion of thy Blood, which by the assistance of thy Spirit I desire to partake of, hast given me the pledges of thine Everlasting Love, and the Seals of my Eternal Redemption. O wash my hands in purity, and purifie my heart by this Profession of my Faith in thy blood, that I

may

may take with a pure hand, eat with a clean mouth, keep in a thankful heart this Bread of Life, and Food of Angels. Give me Grace sincerely to examine my self, that after examination I may find my desire fervent, my knowledge competent, my sorrow for sin unfeigned, my purpose of amendment stedfast, my love sincere, my faith lively; and being thus fitted with a Wedding Garment, let me be found of thee in Peace, and chearfully come unto, and joyfully and thankfully depart from thy Heavenly Table; receiving with and by the Bread broken, thy torn Flesh; by and with the Wine poured out, thy Blood shed; and both by remission of my sins, readmission into thy favour, incorporation into my Mystical Body, and the Glorification of my Body and Soul with thee in thy Kingdom. In and through the merits of my blessed Saviour, in whose holy words I continue to pray, *Our Father, &c.*

A shorter Prayer for Friday *Evening.*

HOly and Eternal Saviour, I a miserable sinner, acknowledge I am not worthy of the least of all thy mercies, nor to receive thee under the roof of my Soul, by partaking of thy most Blessed Body and

and Blood; But I [illegible] thou camest not to call the Righteous, but sinners to Repentance; and I stedfastly believe, that notwithstanding my Transgressions, thou canst cleanse, pardon and make me worthy. Through thy Mercy I beseech thee, to give me Grace that I may worthily approach to thy Holy Sacrament; and that before I presume to receive, I may examine my self, call my sins to mind, and by unfeigned Repentance return unto thee my Lord. Give me a true and lively Faith, that I may always trust in thy word annexed to this Sacrament, which promiseth remission of sins, and that by receiving thereof I may put off the Old Man, and be renewed in the Spirit of my Mind, putting on the New Man, which after God is Created in Holiness and Righteousness; and though I cannot live without sins, yet so strengthen me that I may never willingly offend thee, but as a true penitent, forsaking my iniquities, I may approach to thy Holy Supper. O Christ, who of thy unspeakable Love tookest our Flesh upon thee, and endurest all manner of shame, ignominy, and reproach for our sakes, and at last becamest a Sacrifice and Ransom for Mankind, and didst ordain this blessed Sacra-

ment in remembrance thereof, unto thee do I call and cry, beseeching thee so to inflame my Affections, that in Fear and Trembling, in Faith and Spiritual Comfort, I may approach to the receiving of thy precious Body and Blood; and grant that I may always worthily partake thereof, to the quickning of my Soul, and increase in all goodness. Be thou the buckler and perpetual defence of my Soul and Body, that at last I may come into thy Kingdom, where I shall behold thee Face to Face: Whither for thy Mercy sake bring me, through Jesus Christ, who hath taught me to pray, *Our Father*, &c.

Sacramental

VII. Jesus Instituting the Sacrament

Sacramental Devotions

FOR

Sunday.

Before, at, and after the Receiving of the Holy Communion.

VII. Our Saviours Institution of the Blessed Sacrament.

The History.

AND as they were eating Jesus *took bread and gave Thanks, and blessed it, and brake it, and gave it to his Disciples, and said, Take, eat, this is my Body which is given for you, this do in remembrance of me. Likewise also he took the Cup, and when he had given Thanks, he gave it to them, saying, Drink ye all of it; for this Cup is the New Testament in my Blood which is shed for you, and for many for the remission of sins; And they all drank of it. Verily, I say unto you, I will not drink henceforth of this fruit of the Vine, until that day when I drink it new in the Kingdom of God my Father,* Matth. 26. Mark 14. Luke 22.

A Prayer for Sunday *Morning, before the Receiving of the Bleſſed Sacrament.*

ALmighty and moſt Merciful God, who haſt in thy great goodneſs prepared this Spiritual Feaſt for ſick and famiſhed Souls; make my deſires and gaſpings after it anſwerable to my needs of it: I have with the Prodigal waſted that portion of Grace thou didſt beſtow upon me, and do infinitely want a ſupply out of this Treaſury, but O Lord, how ſhall ſuch a wretch as I dare to approach this Holy Table? How ſhall this Spiritual Manna, this Food of Angels, be given to one who hath choſen to feed on husks with Swine? Nay, who hath already ſo often trampled theſe precious things under foot, either careleſly neglecting, or unworthily receiving theſe Holy Myſteries? O Lord, my guiltineſs makes me not dare to keep away; for where ſhall my polluted Soul be waſhed, if not in this Fountain, which thou haſt opened for ſin and for uncleanneſs? Hither therefore I come, and thou haſt promiſed that him that cometh to thee thou wilt in no wiſe caſt out: This is, O Lord, the Blood of the New Teſtament; Grant me ſo to receive it, that it may be for remiſſion of my ſins, and though I have ſo often and wretchedly broken that Covenant, whereof this Sacrament

crament is a Seal; yet be thou graciously pleased to be merciful to my unrighteousness and to remember my iniquities no more; put thy Laws into my Heart, and write them in my Mind, and by the power of thy Grace dispose my Soul to such a sincere and constant Obedience, that I may never again provoke thee. Lord, Grant that in these Holy Mysteries I may not only commemorate, but effectually receive my Blessed Saviour, and all the benefits of his Passion, and to that end give me such a preparation of Soul as may qualifie me for it: Give me a deep sense of my unworthiness, that being weary and heavy laden, I may be capable of his refreshings, and may be washed in his Blood; Raise up my dull and earthly mind from groveling here below, and inspire it with a Holy Zeal, that I may with *S*piritual Affection approach this *S*piritual Feast; and let, O Lord, that infinite love of Christ in dying for so wretched a sinner, inflame my frozen, benummed Soul, and kindle in me that sacred fire of love to him, and that so vehement, that no water may quench, no floods drown it, such as may burn up all my dross, and not leave one unmortified Lust in my Soul, and such as may also extend it self to all whom thou hast given me command and example

love, even Enemies as well as Friends. Finally, O Lord, I beſeech thee to cloth me in the Wedding Garment, and make me, though of my ſelf a moſt unworthy, yet by thy mercy an acceptable gueſt at this Holy Table, that I may not eat nor drink my own condemnation, but may have my pardon ſealed, my weakneſs repaired, my corruptions ſubdued, and my ſoul ſo inſeparably united to thee, that no temptations may be ever able to diſſolve the union, but that being begun here in Grace, it may be conſummated in Glory. Grant this, O Lord, for thy dear Sons ſake, Jeſus Chriſt, in whoſe moſt Holy name and words, I further pray, *Our Father*, &c.

A ſhorter Prayer before the Receiving the Sacrament.

O Moſt Gracious and Merciful Lord God, thou haſt called all thoſe that are weary and heavy laden with the burden of their ſins to come unto thee, and haſt promiſed that thou wilt eaſe and refreſh them. Thou haſt invited all thoſe that hunger and thirſt after thy Kingdom, and the Righteouſneſs thereof, to come to thy Table, to taſte of thy Supper, and haſt promiſed that thou wilt ſatisfie them. In aſſurance of theſe pro-

promiſes, I come to thee, Bleſſed Lord Jeſus, beſeeching thee to eaſe and ſatisfie me with thy mercy, for my Soul hungers and thirſts after thee, and thy Salvation. I acknowledge, that my daily ſins have made me unworthy of my daily Bread, much more of this Heavenly Banquet. O make my Soul to aſcend to thee in humble Supplications, and let my Saviours Interceſſion procure thine acceptance, and give me ſuch a Faith as may take poſſeſſion of all I pray for; beſprinkle my polluted but penitent ſoul in the Blood of thy dear Son Jeſus Chriſt: O let the Blood of his wounds, and the water of his ſide waſh me clean, that I may come to the bleſſed Feaſt, of the ſpotleſs Lamb that was ſlain from the beginning of the World. I confeſs O God, that when I conſider thy purity and my uncleanneſs, thy glory and my ſhame; I ſee it to be infinitely preſumptuous that I ſhould approach to thy preſence, and deſire to partake of thy *Sacrament*, and to enter into thy Grace, and to hope for a part of thy Glory, but when I conſider thy Mercy, Wiſdom, Bounty and Goodneſs, thy readineſs to forgive, and deſires to impart thy ſelf unto thy Servants, then am I lifted up with hope, then I come with boldneſs to the Throne of Grace, even ſo, O Lo

becauſe thou haſt commanded it, and becauſe thou loveſt it ſhould be ſo. It was never heard, O Lord, from the beginning of the World, that thou didſt ever deſpiſe him that called upon thee, or forſake any who did abide in thy fear, or that any that truſted in thee was ever confounded. But if I come to thee I bring an unworthy Perſon to be united unto thee, if I come not I ſhall remain unworthy for ever. If I ſtay away I fear to loſe thee, if I come I fear to offend thee, and that will loſe thee more, and my ſins too at the laſt. I know, O God, I know my ſins have ſeparated between me and my God, but thy *Love* and thy Paſſion, thy Holineſs and thy Obedience hath reconciled us, and though my ſins deter me; yet they make it neceſſary for me to come, and though thy greatneſs amaze me, yet it is ſo full of goodneſs that it invites and incourages me to approach theſe Holy Myſteries at this time, humbly imploring thy Mercy and Pardon for all my forepaſt Tranſgreſſions, in and through my Bleſſed Mediator and Redeemer, who when I pray, hath taught me to ſay, *Our Father*, &c.

Ejacu-

Ejaculations before the Receiving the Holy Communion.

I.

O Bleſſed Lord, our Gracious Saviour and Redeemer, Jeſus, King of Kings, and Lord of Lords, thou art fairer than the Children of Men; upon thee the Angels look, behold, and wonder; what am I, O Lord, that thou who filleſt Heaven and Earth ſhouldſt deſcend, and deſire to dwell with me, who am nothing but folly and infirmity, miſery and ſin, ſhame and death?

II.

AND yet O Bleſſed Saviour, thou didſt for our ſakes take upon thee our paſſions & ſenſibilities, our weakneſſes and our ſufferings, who wert hungry after the Temptations of the Devil; weary and thirſty in thy diſcourſe with the Woman of *Samaria*; who didſt weep over *Lazarus*, wert afflicted in the Garden, whipt in the Conſiſtory, nailed on the Croſs, pierced with a Spear, wrapped in Linnen, laid in the Grave, and ſo art become a merciful High Prieſt, and pitiful to our infirmities; be pleaſed to receive a weary ſinner, an overburdened Conſcience, an afflicted, polluted Soul into thy care and conduct. I know, that a thouſand years of tears and ſorrow the purity of Angels, the love of

and the humiliation of the greateſt penitent is not ſufficient to make me worthy to dwell with thee, to be fed with thy *Body*, and refreſhed with thy pureſt Blood, to become Bone of thy Bone, and Fleſh of thy Fleſh, and Spirit of thy Spirit.

III.

BUT what I cannot be of my ſelf, let me be made by thee: I come to thee wounded, and bruiſed, and bleeding, for thou art my Phyſician, ariſe then with healing in thy Wings; I am thirſty and faint: As the Hart longeth after the Water-brooks, ſo longeth my Soul after thee, O God; Thou art the Eternal Fountain, from whence ſpring the Waters of Comfort and Salvation. I am hungry and empty, and weak, and I come running after thee, becauſe thou haſt the words of Eternal *Life*: O ſend me not away empty, for I ſhall faint and die, I cannot live without thee. O let Vertue go forth from thee, and heal all my ſickneſs: Do thou appear to my Soul in theſe Holy Myſteries, heal my ſores, purifie my ſtains, enlighten my darkneſs, turn from me all vain imaginations and illuſions of the Enemy, all perverſeneſs of Will, all violent and inordinate paſſions, ſenſual deſires, and furious anger, luſt, malice, gluttony and pride; the Spirit of Envy, and the Spirit of Detracti-

on.

on. Let not ſin reign in my Members, nor the Devil lead my Will captive, nor the World abuſe my underſtanding, & debauch my Converſation.

IV.

O Jeſus, be a Jeſus unto me; and let this *Sacrament* be a ſavour of *Life*, and the Holy Body and Bread of Life, and thy precious Blood the purifier of my ſinful *Life*. Grant that I may receive theſe Divine Myſteries for the amendment of my *Life*, and a preſervative againſt my ſins, for the increaſe of Vertue and Holineſs in my *Soul*. Grant that I may from thee thus Sacramentally Communicated, derive prevailing Grace for the amendment of my Life, Spiritual Wiſdom for the diſcerning the ways of Peace; the Spirit of Love, and the *Spirit* of Purity, that in all my life I may walk worthy of thy gracious favours which thou giveſt to me unworthy: That I may do all my works in Holineſs and Righteouſneſs, that I may reſiſt every temptation with a never-failing courage, nd be never ſurprized nor deceived thereby.

V.

SWeeteſt Saviour, I come to thee upon thy invitation, and by thy Commandment I could not come to thee but by thee. O let me never go from thee any more, but enter into my heart, feed me

with thy word, ſuſtain me with thy *Spirit*, refreſh me with thy Comforts, and let me in this Divine Myſtery receive thee my deareſt Saviour, and be thou my Wiſdom, and my Righteouſneſs, my Sanctifictaion, and my Redemption. Let me receive this Holy Nouriſhment as the earneſt of an Eternal Inheritance, as a defence againſt all ſpiritual danger, as an incentive to Holy Love, and a ſtrengthening of my Faith, that thou being one with me, and I with thee, I may by thee be gracious in the eyes of thy Heavenly Father, and may receive an inheritance with the Saints in *Light*, which thou haſt already purchaſed and prepared, O Eternal and moſt Gracious Saviour and Redeemer. *Amen*, and *Amen*.

After the Sermon is ended, while the Miniſter is preparing himſelf, and the Communicants are ſeparated from the Congregation, ſay thus,

O Bleſſed Jeſus, thou haſt ſaid it is thy delight to be with the Sons of Men; dwell with me ſweeteſt *Saviour* and delight in me. Grant that I may never offend thee, that I may never grieve thy Holy Spirit, and that my Soul may be lifted up to thee: Oh let me be tranſported with love and thankfulneſs, that thou doſt not only pardon my ſins, but didſt relenquiſh thy Throne, and didſt loſe thy life to inthrone

me

me in thy Kingdom, and to bestow on me thy greatest Mercies, who am unworthy of the least; that thou hast set me down at thy Table with thy Children, who am as unworthy as a Dog to creep under it; who dost court my Obedience, though thou mightest not only command it, but instantly punish my disobedience; who dost promise a reward to me who am so far from deserving it, that I am still provoking thy Holy Majesty, and hast assured me of Eternal Glory, who am more apt to be ashamed of my duties than my offences. Oh how should this remembrance of this dear Love of my Lord, make my heart burn with ardent affections toward him!

At thy approach to the Holy Table, say,

IN the multitude of thy Mercies, O Lord God, do I now approach thy Altar. O pardon my sins, and receive me graciously. If thou shouldst be extream to mark what is done amiss, O Lord who may abide it! but with the Lord there is Mercy, and with him there is plenteous Redemption.

When the Minister is going to officiate, say,

WIth Joy and Admiration consider, O my Soul, how Christ was ordained and accomplished for a Priest, Altar and Sacrifice for our Redemption, Spiritual Nourishment and Salvation. Praised be thy nam

name, O *Lord*, for thy Miniſters, and faithful Stewards, to give us Meat in due ſeaſon,

When the Miniſter begins the Offertory, ſay,

BLeſſed be thou, O *Lord* God, for all things come of thee, and of thy own do I now give thee. O let this Alms be an odour of a ſweet ſmell, a Sacrifice acceptable and well-pleaſing in thy ſight.

Then joyn frequently with the Miniſter in the Prayer for the State of Chriſt's Church, and hearken earneſtly to the following exhortation, and accompany him in the general Confeſſion, and receive the Abſolution with all manner of Devotion and Thankſgiving.

When the words of Conſecration are pronounced, ſay,

O Bleſſed Jeſu, in the Bread broken I call to mind thy Body torn with Whips, and Thorns, and Nails, and in the Wine poured, I call to mind thy precious Blood ſhed for my ſins. O holy Saviour, I behold thee ſtretched upon the Croſs, with thy Arms ſpread, ready to imbrace and receive all Mankind into thy boſom: Glory be to thee, O *Lamb* of God, who didſt offer thy ſelf a Sacrifice, to take away the ſins of

of the whole World, Lord have mercy on me, and take away mine also.

While the Minister himself is Communicating, say,

THE Lord hear thee, and remember all thy Offerings and Sacrifice: Grant thee thy hearts desire, and fulfill all thy mind, the Lord perform all thy Petitions which thou hast made at this time, both for thy self, for us, and for all Persons. Blessed is the man whom thou chusest and receivest unto thee, he shall dwell in thy Court and shall be satisfied with the pleasures of thy Holy Temple.

When the Minister approaches thee with the Bread, say,

O Lord God, I now desire to renew my Covenant with thee, and to seal it with this Sacrament. Lord put thy Laws into my mind, and write them in my heart, and for the Passion of thy Son which I now commemorate, be merciful to my unrighteousness, my sins and my iniquities do thou remember no more, but be thou my God, and I will be thy Servant. *Amen*, *Amen*. O my Soul, taste now and see how Gracious the Lord is.

When the Minister reaches the Consecrated Bread, suppose thy Lord entering into his Courts and say,

LOrd, I am not worthy thou shouldst come under my roof; but speak the word, Lord, and thy Servant shall be whole.

After Receiving the Bread, pray thus;

BLessed be the name of our Gracious God. Thou O Blessed Saviour Jesus, hast given me thy precious Body to be the Food of my Soul; and now O God, I humbly present to thee my Body and Soul, do thou make them fit for thy Service, and grant that what thou hast given me for the remission of my sins, may not by my fault become the increase of them, but let me abide in thee, and bring forth fruit in thee, that at the Resurrection of the just my soul may be received into a participation of the Eternal Supper of the Lamb, that where thou art I may be also, beholding thy Face in Glory, O Blessed Saviour and Redeemer Jesus. *Amen.*

When the Holy Cup is offered attend devoutly to the Bleſſing of it, and joyn in heart with the words of the Miniſter, ſaying, Amen.

I Will receive the Cup of Salvation, and call upon the Name of the Lord.

After Receiving of the Cup, ſay,

GLory be to thee, O Lord Jeſus, who permitteſt me to drink of the Fountain of Life freely. I bleſs and praiſe thy name, O Eternal Father, and moſt Merciful God, that thou haſt vouchſafed to admit me to a participation of theſe dreadful and deſirable Myſteries, and though I am unworthy, yet thy love never fails, and though I have too often repented of my Repentances, and fallen back into ſin, yet thou never repenteſt of thy loving kindneſs. Be pleaſed therefore of thy infinite goodneſs, to grant that this Holy Communion may not be to my Judgment and Condemnation, but that it may be ſweetneſs to my Soul, and let it put new life and vigor therein, and into the Souls of all that Communicate with me, that our Faith may daily increaſe, that we may all grow more humble and contrite for our ſins, that we may all love thee, and ſerve thee, and delight in thee, and praiſe thee more frequently, and more inceſſantly than we have done heretofore. *Amen, Amen.*

Whilst others are Communicating, pray thus.

O My God, whom have I in Heaven but thee, and there is none on Earth I desire in comparison of thee. As the Hart panteth after the Water-brooks, so panteth my Soul after thee, O God. My Soul is a-thirst for thee, O God, my God. Blessed Saviour, I am thine, wholly thine, for thou hast bought me with a price, with the inestimable price of thy own Blood. Lord, suffer not the price of thy own Blood to perish, and I will always glorifie thee, in my body and in my spirit, which are thine. Preserve us all O Lord, pure and acceptable sacrifices unto thee, that we may be all presented spotless before the presence of thy Glory with exceeding Joy; and as we being many are one *Bread* and one *Body*, (for we are all partakers of that one *Bread*, and have drunk of the same Cup) so help us to keep the unity of the Spirit in the bond of Peace, and to love one another with a pure heart fervently.

A Thanksgiving after Receiving the Blessed Sacrament.

GLory be to God on High, on Earth peace, and Eternal Comfort to my Soul; I am now fed with thy *Body*, and my heart

heart is cheared with the Cup of the New Teſtament in thy Blood, according to thy Holy appointment. Lord grant that I may feel in my Soul the effect of this Divine Banquet, by the confirmation of my Faith, aſſurance of my Hope enlargement of my Love, and my increaſe in ſpiritual ſtrength againſt all temptations. O deareſt Lord, raiſe thou my Devotion to the higheſt pitch it can poſſibly reach to praiſe thee. How can I ever more offend ſuch riches of mercy as are in thee, O Crucified Saviour? and yet whilſt I carry this Body of ſin about me I fear I ſhall; but Lord, I do from my heart renounce and abhor all things that diſpleaſe thee; I reſolve to the utmoſt of my power to reſiſt all temptations, and to become as totally thine as my frail Nature will permit me. I will love thee, O *Lord*, my King, and I will praiſe thy name for ever and ever! Glory be to thee, O *Lord* God, for giving me this bleſſed opportunity of coming to thy Altar: O Grant that I may never more pollute my Soul, which thou haſt now made thy Temple to reſide in who art the God of purity. Praiſe the *Lord* O my Soul, while I live I will Praiſe the *Lord*: As long as I have any Being I will Sing Praiſes to thee, O Bleſſed Saviour, my King, and my God. O Gracious *Lord* pardon all my failings

cept all my Prayers and Praises, and supply all my wants, which I sum up in thy own blessed words, *Our Father*, &c.

A Hymn of Praise after Receiving the Holy Communion.

I.

O Praise the Lord, praise him, praise him,
Sing Praises to his Name:
O all ye Saints of Heaven and Earth,
Extol and laud the same.
Who spared not his only Son,
But gave him for us all;
And made him drinke the bitter Cup,
The Wormwood and the Gall.

Frail Nature shrunk, and did request
That bitter Cup might pass;
But he must drink it off, for this
The Fathers pleasure was.
Lo then I come to do thy will,
His blessed Son reply'd;
Yielding himself to God and Man,
He stretch'd himself and dy'd.

He dy'd indeed; but rose again,
And did ascend on High,
That we poor sinners lost and dead
Might live Eternally.

His

His Blood was ſhed inſtead of ours,
His Soul our guilt did beat,
He took our ſin, gave us himſelf,
What an exchange is here?

Whatever is no Hell it ſelf,
For me it is too good.
But muſt we eat the Fleſh of Chriſt?
And muſt we drink his Blood?
His Fleſh is Heavenly Food indeed,
His Blood is Drink Divine,
His Graces drop like Honey-Combs,
His Comforts taſte like Wine.

Sweet Chriſt thou haſt refreſht our Souls
With thine abundant Grace,
For which we magnifie thy Name,
Longing to ſee thy Face.
When ſhall our Souls mount up to thee?
Moſt Holy Juſt and True,
To eat that Bread, and drink that Wine
Which is for ever new,

II.

HOſanna to King Davids Son,
Hoſanna to the Chriſt,
That in the Fathers name doth come,
Hoſanna to the higheſt.
For thou waſt ſlain and art alive,
Redeeming us to God,

From every Nation, Kindred, Tongue,
By thy most precious Blood.

Corruptive things, as Silver is,
And Gold Redeem'd us not,
But Christ our Saviours precious Blood,
A Lamb without a spot;
To him that sits upon the Throne,
And Christ the Lamb therefore,
Be Glory, Blessing, Strength, Renown,
And Honour evermore.

A Prayer after Receiving the Sacrament.

BLessed be thy Glorious Name, O Lord, for all thy unspeakable Mercies to me, and all the World; I adore and magnifie thee for thy great goodness, in giving thy Son to die for me, and making me partaker of his most precious Body and Blood. O Lord what is man that thou regardest him? And what am I a vile and wretched sinner, that thou shouldst be thus favourable unto me? Thou hast been pleased to admit me to renew that Covenant with thee which I had broken, and to give me assurance of thy readiness to pardon so vile and great a sinner as I have been: I have received the pledges of thy love, and been admitted to thy Holy

Table

Table; I have there devoted my self again unto thee my Soul and Body, all my powers and faculties. I have Vowed Obedience to thee, and after the most solemn manner Consecrated my self to thy service. Thou art a God that knowest the heart, and art not to be mocked; I tremble when I consider thy infinite Power, Wisdom, and Holiness. Let these Thoughts beget in my Soul a great fear of thy Holy Name, a great care to do thy Will. Grant I may not for the future turn the Grace of thee my God into wantonness, and that I may not receive the Grace of God in vain. There is nothing hid from thee, thou knowest my weaknesses and my infirmities, and the temptations wherewith I am assaulted and to which I have too often yielded; I am surrounded with snares, and my Spiritual Enemies are powerful and active. O Lord, help thy Servant, and grant that I may both resist and vanquish them by the aid of thy Holy Spirit. Keep the possession of my Soul which I have unfeignedly surrendred up to thee. Unite my heart, O Lord, to fear thy name, and grant that I may spend the remainder of my time in Obedience to thee, and in Acts of Charity to my Brethren. Create a clean Heart, O Lord, and renew a Right Spirit within me.

Forſake me not, O *Lord*, if thou leave me I periſh. Guide me by thy Counſel, and at laſt receive me to thy Glory. I do greatly deſire the Salvation of Mankind, and humbly commend to thee this Church and Kingdom, the King's Majeſty, and all our Superiours in Church and State, humbly intreating thee to direct and guide them all into thoſe holy ways that are pleaſing to thee, and beneficial to thoſe that are under their charge and influence. And work in the minds of all Chriſtians an unfeigned Charity, acceptable temper, patience and exemplary meekneſs, and all the other fruits of thy Holy Spirit. And grant me thy heavenly Grace, that I may ſo uſe things Temporal, that I may not miſs of thy Eternal Bliſs, for the ſake of Jeſus Chriſt, my only Mediator and Advocate, who hath taught me to pray, *Our Father*, &c.

Thus Angels ſing, and thus ſing we,
To God on High all Glory be;
Let him on Earth his Peace beſtow,
And unto Men his favour ſhow.

FINIS.

THE DEVOUT Christians Daily Sacrifice,

Consisting of

MORNING and EVENING

PRAYERS

FOR

Every Day in the Week, upon Ordinary Occasions: With GRACES.

LONDON,

Printed for *Nath. Crouch.* 1696.

A Prayer for Sunday *Morning.*

ALmighty God, and Merciful Father, who didst command the Children of *Israel* to offer a daily Morning and Evening Sacrifice unto thee, that thereby they might glorifie and thank thee for thy protection both night and day; Receive O Lord, my Morning Sacrifice of Thanksgiving which I lay upon thy Altar; I yield thee humble and hearty thanks that thou hast preserved me from the dangers of the night past, and brought me safe to the light of this day, and the comforts thereof, a day which is Consecrated to thine own Service, and for thine own Honour. Let my heart therefore, O Gracious God, be so affected with the Glory and Majesty of it, that I may not do mine own works, but may wait on thee, and discharge those weighty Duties which thou requirest of me; and since thou art a God of pure Eyes and wilt be sanctified in all those that draw near unto thee, who regardest not the Sacrifice of Fools, nor heareſt sinners that tread in thy Courts, and call upon thee in the house of Prayer, I beseech thee to pardon and forgive all my sins, remove them out of thy presence as far as the East is from the West, and accept of me in the merits of thy

thy Son Jesus Christ, that when I shall come into thy Temple to compass thine Altar, my Prayer may come up before thee as Incense; And as I desire thou wouldst hear me calling upon thee in my Prayers, so give me Grace to hear thee calling upon me in thy Word, that it may be Wisdom, Righteousness and Reconciliation to me, to the saving of my Soul in the day of the Lord Jesus: Grant that I may hear it with Reverence, receive it with *Meekness*, and mingle it with Faith, that it may accomplish in me that good work for which thou hast sent it. Bless our most Gracious Sovereign in his Government, and all his Royal Relations; Bless the Clergy, Nobility, and all People of all degrees and kinds, with my Kindred, Friends, and all I am bound to pray for, and be my God and Guide this day and for ever, through the merits of Jesus Christ, who has commanded me to say; *Our Father*, &c.

A Prayer for Sunday *Evening.*

O *Most* Glorious God, and in Jesus Christ my Merciful and Loving Father, I confess and acknowledge those many weaknesses and imperfections which I have been guilty of in the performance of the duties of this day. I have called upon thee for the pardon and forgiveness of my sins, but so coldly and carelessly that my Prayers are become sins, and stand in need of Pardon. I have heard thy Holy Word, but with such deadness and distraction of Spirit, that I have been a very unprofitable and forgetful hearer, so that O Lord, though I have done thy work, yet it hath been so negligently, that I may rather expect a curse than a Blessing from thee. But O God, who art rich in Mercy, and plentious in Redemption, mark not, I beseech thee, what I have done amiss, remember that I am but dust, and remit all my Transgressions, and negligences and ignorances, and cover all my imperfections with the perfect and absolute Obedience of thy dear Son, that

those Sacrifice which I have offered up unto thee this day, may be accepted in and for that Sacrifice which Christ Jesus offered upon the Cross for me, and let all my sins be buried in Oblivion: Ease me of the burden of them, and give me Grace, that by the calls of thy Gospel, I may rise from the slumber of sin unto newness of Life. Let me live according to those Holy Rules which thou hast this day prescribed in thy Holy Word. Make me to know what is acceptable in thy sight, and therein to delight. Open the eyes of my understanding, and help me throughly to examine my self concerning my Knowledge, Faith and Repentance, Increase the little grain of my weak and feeble Faith, and direct me to the true object, the merits of Jesus Christ. Bless, O Lord, all the people of this Land, from the highest to the lowest, the King, Queen, and the rest of the Royal Family: Our *Ministers*, Magistrates, thy whole Church, and every member thereof: Continue thy goodness to me this night, and receive me into the Arms of thy Providence, that being awakened to the comforts of the next day, my Mouth my be filled with thy Praises. These weak Petitions I humbly implore for the sake of my Dear Redeemer, in whose most Blessed Name and Words, I further pray, *Our Father*, &c.

A Prayer for Monday Morning.

O Eternal and Everlasting God, I presume to present my self this Morning before thy Divine *Ma*)esty, beseeching thee to accept of my humble and hearty Thanks, that it hath pleased thy great goodness to keep and preserve me the night past, from all the casualties and dangers that poor Mortal Creatures are subject to, and that thou hast given me sweet and Pleasant sleep, whereby I find my Body refreshed and comforted for performing the Duties of this day, in which I beseech thee to defend me from all perils and

dangers

dangers of Body and Soul, direct my thoughts, words and works: Wash away my sins in the Blood of the Immaculate Lamb, and purge my heart by thy Holy Spirit from the dross of my Natural Corruptions, that I may with more freedom of mind, and liberty of will serve thee the ever living God, in Righteousness and Holiness this day, and all the days of my Life. Increase my Faith in the sweet promises of the Gospel; give me Repentance from dead works, correct all my wanderings, & direct my thoughts unto thee the God of my salvation. Teach me how to live in thy Fear, labour in thy service, and ever run the way of thy Commandments: *Make* me always to watch over my heart, that neither the terrours of Conscience, the loathing of Holy Duties, the love of any sin, nor unwillingness to depart this life, do ever cast me into a *Spiritual* slumber, but daily frame me more and more into the likeness of thy Son Jesus Christ, that living in thy fear, and dying in thy favour, I may in thy appointed time attain to the Resurrection of the just unto *Eternal* Life. Bless the Kings *Majesty*, with all his Royal Relations, and the whole people under his Government. Bless my Friends, Relations, and Acquaintances, and all I am obliged to pray for. Preserve me in my going out and coming in this day; and grant that whatsoever I shall think, speak, or take in hand this day, may tend to the Glory of thy name, the good of others, and the comfort of my own Conscience, when I shall come to make my last account before thee, and my blessed Saviour who hath taught me to pray, *Our Father*, &c.

A Prayer for Monday *Evening.*

MOST Gracious and Merciful Lord God, from whom descendeth every good and perfect gift, and our most merciful Father in Jesus Christ, I offer up to thy Divine Majesty my unfeigned Praise and Thanksgiving for all thy Mercies towards me. Thou

madest me at first, and hast ever since sustained the work of thy own hands; thou hast given thy Son to die for me; and given me assurance of Salvation upon my Repentance, and sincere Obedience of thy Holy Precepts. Thou art pleased to lengthen out to me the time of Repentance, and to move me to it by thy Spirit and by thy Word, by thy Mercies, and by thy Judgments: Out of a deep sense of thy Mercies, and my own unworthiness, I do appear before thee at this time; I am ashamed of my vile ingratitude, I have sinned O Lord, and done very wickedly, be merciful to me O God, and pardon me for Jesus Christ his sake: Instruct me, O Lord, in all the particulars of my Duty, and give me true Wisdom, who hast promised to give Wisdom, and upbraidest not: Be with me under every Tryal and Temptation, and suffer me not to be tempted above what I shall be able; Take care I pray thee of my affairs, and more and more direct me into thy Truth. Defend me against all my Enemies, but especially my Spiritual ones. Suffer me not to be drawn away from thee by the blandishments of the World, by carnal desires, the cunning of the Devil, or the deceitfulness of sin. Work in me thy good will and pleasure, and discharge my mind of all things that are displeasing unto thee, of all ill will and discontent, wrath and bitterness, pride and vain conceit of my self, and render me charitable, holy, pure in heart, patient and Heavenly-minded: Be with me at the hour of Death; dispose me for it, and deliver me from the slavish fear of it, and make me willing and fit to die when ever thou shalt call me heuce. Bless the Kings Majesty, and all his Royal Relations, and teach his Senators Wisdom: And Bless all that are to Govern and Teach in thy Church. Bless, O Lord, the whole Race of Mankind, and let the World be filled with the knowledge of thee, and thy Son Christ Jesus. Pity the sick and weak, be poor and needy, the Widows and Fatherless, and all

that

that mourn or are broken in heart; be Merciful to them according to their several Necessities. Bless my Friends, and grant me Grace to forgive my Enemies, as heartily as I desire forgiveness from thee my Heavenly Father. I beseech thee to defend me this night from every thing that is evil, and do more for me than I can ask or think, for Jesus Christ his sake, in whose name and words I continue to pray; *Our Father*, &c.

A Prayer for Tuesday *Morning.*

O Lord God, most Mighty and Merciful Father; I thine unworthy Creature and Servant do once more approach thy presence, though I am not worthy to come near thy Sanctuary, or to approach the place where thine Honour dwelleth, because of thy natural corruptions, and the many sins and transgressions which I have committed against thy Divine Majesty: Yet I beseech thee, for the sake of him in whom thou art well pleased, the Lord Jesus Christ, to admit me to render unto thee deserved thanks and praise, for thy manifold Mercies extended toward me, for my quiet Rest and Repose this Night, for my Food and Rayment, for my Health, Peace and Liberty, and the hopes of a better Life, through the merits of thy *Sons* bitter Passion: And dear Father, I beseech thee to continue thy mercy and favour to me this day, and ever hereafter; Prosper all my Lawful undertakings; let me have all my directions from thy Will and success from thy Merciful hand. Bless my Body and Soul that no evil or harm come unto them; let thy mercy this day arise upon me, and let thy bright beams of thy Light shine into my heart, that I be not transported, either through the corruption of Nature, or power of darkness, to spend this day after my own mind and pleasure, but let me carefully follow the Heavenly Light of thy Word to perform thy blessed Will in all things. Preserve and defend our Gracious

King Queen, and all the Royal Family; Bless O Lord, the Ministers and Magistrates of this Land. Be a Father to the Fatherless, a Comforter to the Comfortless, a deliverer to the Captives, and a Physician to the Sick: Let thy blessing be upon my Relations, Kindred and Friends, and upon all others whom I ought to remember in my Supplications unto thee. Be my guide this day and for ever, through Jesus Christ, in whose Blessed Form of Prayer, I conclude my weak Petitions, saying, *Our Father*, &c.

A Prayer for Tuesday *Evening.*

MOST Gracious God, and Heavenly Father, I cannot cease but I must cry unto thee for Mercy; because my sins cry against me for Justice: How shall I address my self unto thee; I must with the *Publican* stand and admire thy great goodness, tender mercy, and long-suffering towards me, in that thou hast kept me this day past from being consumed and brought to nought? For O Lord what is Man, or the *Son* of Man that thou regardest him? For the more days pass over my Head, the more sins and iniquities I heap up against thee. If I should cast up the Accounts of my good deeds this day, O Lord, how few, and how small would they be, but if I should reckon up my miscarriages this day, surely they would amount to many and great. O Blessed Father let thy *Sons* Blood wash me, and cleanse me from all my impurities, and from all the stains of sin that are upon me, give me grace to lay hold upon his merits, that they may be my Reconciliation and Attonement unto thee, that I may assure my self my sins are forgiven by his Death and Passion. And now O Lord, I beseech thee to imbrace me in the Arms of thy Mercy; vouchsafe to receive me into the Bosom of thy Love, shadow me with thy wings, that I may safely rest under thy protection this night, and so into thy hands I commend my self, both Soul and Bo-

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dy, in the name of thy Son Jesus Christ, beseeching thee that when this Life shall end, my last sleep being come, I may then take my everlasting rest with thee in thy Heavenly Kingdom. Bless the King, and all in Authority under him. Be merciful to all those who are afflicted with any Cross or Calamity: All my Friends, Relations, and acquaintance; forgive my Enemies, and accept of my Thanksgiving this Evening for all the mercies and favours afforded me; and hear and graciously answer me in these my requests, & what else thou knowest needful and expedient for me, and all for Jesus Christ his sake, in whose most blessed name and words I continue to pray, *Our Father*, &c.

A Prayer for Wednesday *Morning.*

ALmighty and Eternal Lord God, the great Creator of Heaven and Earth, and the God and Father of our Lord Jesus Christ, look down from Heaven in pity and compassion upon me thy Servant, who humbly prostrate my self before thee in a great sense of thy mercy and my own misery: There is an infinite distance between thy Glorious Majesty, and me thy poor Creature, the work of thy hand, between thy infinite power and my weakness, thy wisdom and my folly, thy Eternal Being and my Mortal Frame. But O Lord, I have set my self at a greater distance from thee by my sin and wickedness. I humbly acknowledge the corruption of my nature, and the many rebellions of my Life. I have sinned against Heaven and before thee, in thought, word and deed; I have contemned thy Majesty, and thy Holy Laws. I have likewise sinned by omitting what I ought to have done, and committing what I ought not. I have rebelled against light, despised thy Mercies and thy Judgments, broken my Vows and promises, neglected the means of Grace, and opportunities of becoming better: My iniquities are multiplied, and my sins are very great. I confess them O Lord,

Lord, with shame and sorrow, with detestation and loathing; I desire to be vile in my own eyes, as I have rendred my self vile in thine. I humbly beseech thee to be merciful unto me in the free pardon of my sins, for the sake of thy dear Son, and my alone Saviour Jesus Christ, who came not to call the righteous, but sinners to Repentance; Be pleased to renew my Nature, and write thy Laws upon my Heart, and help me to live Righteously, Soberly and Godly in this evil world; make me humbly and meek, patient and contented, and work in me all the Graces of thy Holy Spirit. Prepare me for Death and Judgment, and let the thoughts therefore awaken me to a greater care and study to approve my self unto thee in well doing. Bless our Soveraign Lord the King, with his Royal Relations and Counsellers. Bless all Teachers and Governours in Church and State: Help all that are in trouble, sorrow, need, sickness, or any other adversity. Give them patience under their afflictions, and a sanctified use of them, and in thy good time a deliverance from them. Be merciful to my Friends, and forgive my Enemies, and accept of my humble acknowledgment for thy preservations of this last Night, and for all thy mercies to me: Take me into thy protection this day, and keep me in perfect peace, and all I ask for the sake of Jesus, Christ, who hath taught me to say, *Our Father*, &c.

A Prayer for Wednesday *Evening.*

HOLY and Eternal Lord God, who art the King of Heaven, and the Watchman of *Israel*, who never slumberest nor sleepest, look upon me thy unworthy Servant; What shall I render unto thee for all thy benefits: Because thou hast inclined thine ear unto me, therefore will I call upon thee as long as I live, from the rising of the Sun to the going down of the same let thy Name be praised. Among the infinite riches of thy mercy towards me, I desire to render thee abundant

praise

praiſe and thanks of thy merciful preſervation of me this day, as well as all the days of my life, and for the many other excellent Bleſſings and Mercies both Spiritual and Corporal, which thou haſt beſtowed upon me contrary to my deſerving. All theſe thy mercies call upon me that I ſhould be thankful to thee for them, and all my miſeries call upon me for the continuance of thy mercies: Cleanſe my Soul therefore I beſeech thee, O Lord from whatſoever is offenſive to thee, and hurtful to me, and give what is convenient for me. Watch over me this Night, and give me comfortable and ſweet ſleep, and fit me for the ſervice of the day following. Let my Soul watch for the coming of the Lord Jeſus Chriſt; let my Bed put me in mind of my Grave, and my riſing from thence of my laſt Reſurrection; O Heavenly Father ſo Frame this Heart of mine, that I may ever delight to live according to thy will and command, in Holineſs and Righteouſneſs before thee all the days of my life. Let me remember, O Lord, the time will come when the Trumpet ſhall ſound, and the dead ſhall ariſe and ſtand before the Judgment Seat, and give an account of whatever they have done in the Fleſh, and let me prepare my Soul, that I may do it with joy, and not with grief. Bleſs the Kings Majeſty with all his Royal Relations, and alſo the Miniſters and Magiſtrates of this Land, and forget not thoſe who are under any affliction or oppreſſion. Let thy favour be extended to all my Relations, and all others I ought to remember in my Devotions; and hear me I beſeech thee, for the ſake of my dear Redeemer, in whoſe holy words I further pray, *Our Father*, &c.

A Prayer for Thurſday *Morning.*

MOST Gracious Lord God, whoſe dwelling is in the higheſt Heavens, and yet beholdeſt the lowly and humble upon Earth, I bluſh and am aſhamed to lift up my eyes to thy dwelling place, becauſe I have ſinned

sinned against thee; look down therefore I beseech thee upon me thy unworthy Servant, who prostrate my self at the footstool of thy mercy, confessing my own guiltiness, and begging pardon for my sins; What couldst thou have done O *Lord*, more for me, or what could I have done more against thee? Thou didst send thy Son to take our nature upon him, to fulfil thy Law, and to be crucified for my sins; yet I have not followed the example of his Holy Life, but have every day a fresh Crucified him by my sins, so that I must needs confess I have deserved thy utmost severity against me. But there is mercy with thee, O Lord, therefore I will not despair, my sins are many in number, but thy forgivenesses are without number, in which I do repose my trust. O guide me by thy Holy Spirit to amend what is amiss, increase all thy Gifts and Graces in me, and add what thou knowest I stand in need of: Bless thy Servant and our dread Soveraign, with all the Royal Family, be Gracious to the Council, Nobility, Gentry, and Clergy; Bless all my Kindred, Friends, and Acquaintance, Bless all, O Lord, from the highest to the lowest; and blessed be thy name for my Health and other conveniences of this Life, for preserving me ever since I was born, and especially from the dangers of the night past, for refreshing my body with seasonable rest, and bringing me to the beginning of this day, go along with me in the same, and deliver me from the perils and temptations whereunto I am exposed, even for Jesus Christ his sake, in whose most blessed name and words I conclude these my weak and imperfect Petitions, saying, as he himself hath taught me in his Holy Gospel, *Our Father*, &c.

A Prayer for Thursday *Evening.*

HOLY and Eternal Lord God, who art the King of Heaven, and the Watchman of *Israel*, who never slumberest nor sleepest. Look upon me thy unworthy Ser-

Servant, who by reason of sin, and the corruption of my Nature am wholly subject to sloth and infirmities, and am even now ready to rest and ease my self upon my Bed. I know not whether thou wilt this very night make my Bed in the dark, or whether the hour of my Visitation be not this very Evening; all my years are but a span long, my days pass like a Weavers Shuttle; my Life is but like a tale that is told; my next sleep may be my last and long sleep, and this hour my last hour. I beseech thee therefore that I may every Evening contemplate upon Eternity, whereby I may be the better prepared for that day and hour when I shall be called to appear before God. And though my eyes shall now sleep, and enioy that moderate refreshment which thou hast appointed for the wearisom condition of my weak Body, yet let my Soul continually meditate upon thy Laws. Forgive me O Lord the sins of this day past and all my former transgressions and iniquities, and praised be thy name for preserving me from the many Casualties Humanity is subject to; keep me this night both in Body and Soul, that I may with the next light joyfully rise again; let not my sleep be unmeasurable, and excessive, but only necessary to dispose me to thy Service, and walking before thee in all my Lawful Employments. Let thy unspeakable mercy always preserve me, let thy endless sweetness rejoyce me, let thy Heavenly Truth strengthen me, and let thy goodness keep me from my Enemies, visible and invisible now and for ever. Be Gracious to the King, and all in Authority under him; Bless all orders and degrees of Men, and let us all study to exceed each other in Vertue and Godliness. Be my God and Guide unto Death, and do all thou knowest necessary for me, through the mediation of my dear Saviour, who taught his Disciples this Heavealy Form of Prayer; *Our Father*, &c.

A Prayer for Friday *Morning.*

MOST Glorious Lord God, the great Creator and Preserver of all Mankind; Blessed be thy name that thou hast been graciously pleased to preserve me this night past; and that thou hast once more vouchsafed me the light of the morning whereby to manage my affairs and business. O Lord preserve me this day, and keep me in all my ways. Discover unto me that I have nothing but what I have received, and that if thou shouldst deal with me according to my deserts thou mightest pour upon me the deluge of thy wrath and fury, and sweep me out of the Land of the Living, to the place of Eternal Torment: But thou hast revealed thy self to the Sons of Men to be the Lord Gracious and merciful, long-suffering and of great goodness, who pardonest sins, and passest by the Transgressions of thy people, this is thy name for ever, and thy memorial throughout all Generations: I beseech thee therefore, for Jesus Christ his sake, to be merciful unto me in the free pardon and forgiveness of all my sins that I have ever committed against thee, accept of his Obedience for my Disobediecce, of his Righteousness for my Unrighteousnest, of his Sufferings for all my Sins; wash them away in his Blood, nail them to his Cross, hide them in his Wounds, and bury them in his Grave, that they may never rise up to my Confusion here, nor for my Condemnation hereafter. Be unto me, O Lord, a Father of Mercy, and a God of all consolation; speak Peace unto my Soul and Conscience, and say unto me that thou art the God of my Salvation. Continue thy Blessing upon the Person and Government of our King; Bless all the Royal Family, and all the People of this Land; and grant that we may all study to live peaceably in all Godliness and Honesty, thereby approving our selves to be the Disciples of our great Lord and Master, who has commanded us to pray, *Our Father*, &c.

A Prayer for Friday Evening.

O Lord God Almighty, and our Heavenly Father who art everlasting and full of pity; I confess I am not worthy to lift up my eyes unto Heaven, much less to present my self before thy Divine Majesty, with any hope that thou wilt hear my Prayers, or grant my Requests, when I consider my own deservings; for my Conscience accuseth me, and my sins witness against me, and I know thou art an upright judge, who wilt not justifie sinners and wicked men: Yet most merciful Father, since it hath pleased thee to command us to call upon thee in all our necessities and wants, I utterly renounce all Worldly confidence, and fly to thy Sovereign Bounty as my only stay and refuge, beseeching thee not to call to mind my continual provocations against thee, but be pleased to accept of thy Son Jesus Christ, who by offering up himself a Sacrifice once for all, hath made a sufficient recompence for all my sins: Have mercy therefore upon me, O Lord, and forgive me mine offences, and assist me by thy Holy Spirit, that I may sincerely repent for the same, and then I have thy promise that if a sinner repent and forsake all his iniquities from the bottom of his heart, thou wilt put away his wickedness out of thy remembrance for ever. Blessed be thy name, O Lord, for thy protection from all dangers this day; continue thy favour to me this night, and let thy Angels pitch their Tents round about me to guard and defend me from all perils both of soul and body. Bless our Gracious Sovereign, the Queen, and the whole Royal Family; and be gracious to all sorts and degrees of men amongst us, and let us live here, that at last we may attain Eternal Joy and Happiness, through Jesus Christ the Righteous, in whose most comprehensive Prayer I conclude my weak desires, saying, *Our Father*, &c.

A Prayer for Saturday *Morning.*

BLeſſed and Gracious Lord God, thy Mercies are infinite, and thy long-ſuffering and patience is exceeding great, elſe had not I a poor wretched miſerable ſinner been ſpared ſo long, conſidering my many provocations againſt thee in thought, word and deed, but thou haſt exalted thy mercy above all thy works, and of thine infinite goodneſs haſt preſerved me the night paſt, and haſt given me the light of this day: Guide me O Lord, I beſeech thee, this day in the ways of Truth and Righteouſneſs, and ſo govern all my actions that I may not run into any ſin or danger, but that all my words and works may tend to thy Glory, and the diſcharge of my Duty: Defend and deliver me from all the deceits of Satan, and the Temptations of this evil World: Kindle in my heart and affections a fervent zeal to do thy Will, and let me believe thy Holy Word, and walk in thy ways; ſtrengthen my weak Faith by thy Bleſſed Spirit: Give me a contented mind with my condition, and let me uſe all the Bleſſings which out of thy bounty thou haſt beſtowed upon me, ſoberly and diſcreetly, and be truly thankful to thee for them; preſerve my wandring will and affections from all evil thoughts, my Tongue from prophane and lewd ſpeeches, and my Body from all ſinful actions and outward violence: Let all my love, my hope, my delight and confidence, be only in thee, and grant that I may lead my whole Life and Converſation ſo, that I may live in the fear of thy Holy and Bleſſed Name, and may dye in thy favour, that I may alſo riſe again to live for ever with my Lord Jeſus in Everlaſting Happineſs. Send down thy Bleſſing upon our *Dread Soveraign*, his Royal Conſort, and the whole Royal Family. Bleſs the Miniſters, Magiſtrates, and the people of this Kingdom. Let us all live to thy Honour here, and with thee in Glory hereafter, through the merits of our Bleſſed Jeſus,

ſus, in whoſe holy name and comprehenſive words, I further pray, *Our Father*, &c.

A Prayer for Saturday *Evening.*

HOLY Lord God, and our Heavenly Father in Jeſus Chriſt, I thine unworthy Creature now here before thee, cannot but acknowledge even from the very bottom of my heart my own unworthineſs. I muſt confeſs I am a grievous offender, conceived in ſin, and brought forth in iniquity, whereof I have brought forth the evil fruits in my life, to the great diſhonour of thy name, whereby I have deſerved thy heavy wrath & indignation to be poured out upon me, both in this life & that which is to come; But yet O Lord, I know that the merits of thy dear Son do far exceed my Tranſgreſſions, though the multitude of them were as the ſand upon the Sea-ſhore; In his name therefore, & for his ſake I preſent my ſelf, Soul & body, before thy moſt Holy Majeſty, beſeeching thee to forgive all my iniquities & alienations from thee. And I do further deſire to bleſs thy name, and ſhew forth thy praiſe this Evening, and to magnifie thy Goodneſs toward me in preſerving me this day ſorm all dangers, and keeping me from my birth, even to this time, whereby thou doſt declare thy ſelf to be a God of patience, pity and much forgiveneſs, ſhewing mercy unto thouſands, and blotting out all their offences; O let this Grace of thine incline me to amend my life, and unfeignedly ſerve thee all my days, to thy Glory and the comfort of my Soul. Remit my puniſhment, continue thy favour, and take me into thy moſt gracious protection, O Lord this night, refreſh my wearied weak Body with moderate ſleep, that if thou ſhalt let me live till the next day, even thy Sabbath day, I may be inabled to perform all the duties and ſervices thou requireſt of me. Bleſs the King, Queen, and all the Royal Family; Bleſs all eſtates and conditions of Men, with my Kindred, Friends and Relations. Be my God and

guide in all my ways, and hear and answer me in the blessed name of Jesus Christ, in whose most holy words I further pray, *Our Father*, &c.

Short Graces & Thanksgivings, before & after Meat.

Before Meat.

O Lord, we beseech thee to lift up our Hearts to look unto thee for a Blessing upon our Meats, that we may comfortably use thy Creatures as pledges of thy favour, and may serve thee in receiving of all thy Mercies, through Jesus Christ. Amen.

After Meat.

MOst Gracious God, as thou hast now filled our Bodies with thy good Creatures, so we pray thee feed our Souls, and endue us with all spiritual Blessings, through Jesus Christ our Lord and Saviour. Amen.

Before Meat.

LOrd Bless us and these thy good Creatures, to the nourishment of our Bodies, and grant that whether we eat or drink, or whatsoever we do, it may be all to thy Praise and Glory, through Jesus Christ. Amen.

After Meat.

AS thou hast filled our Bodies, O Lord, with thy good Creatures far above our deserts, so be pleased to endue our Souls with all Spiritual Blessings in Heavenly things through Christ. Amen.

A Catalogue of Books Printed for Nath. Crouch *at the* Bell *in the* Poultrey *near* Cheapside.

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